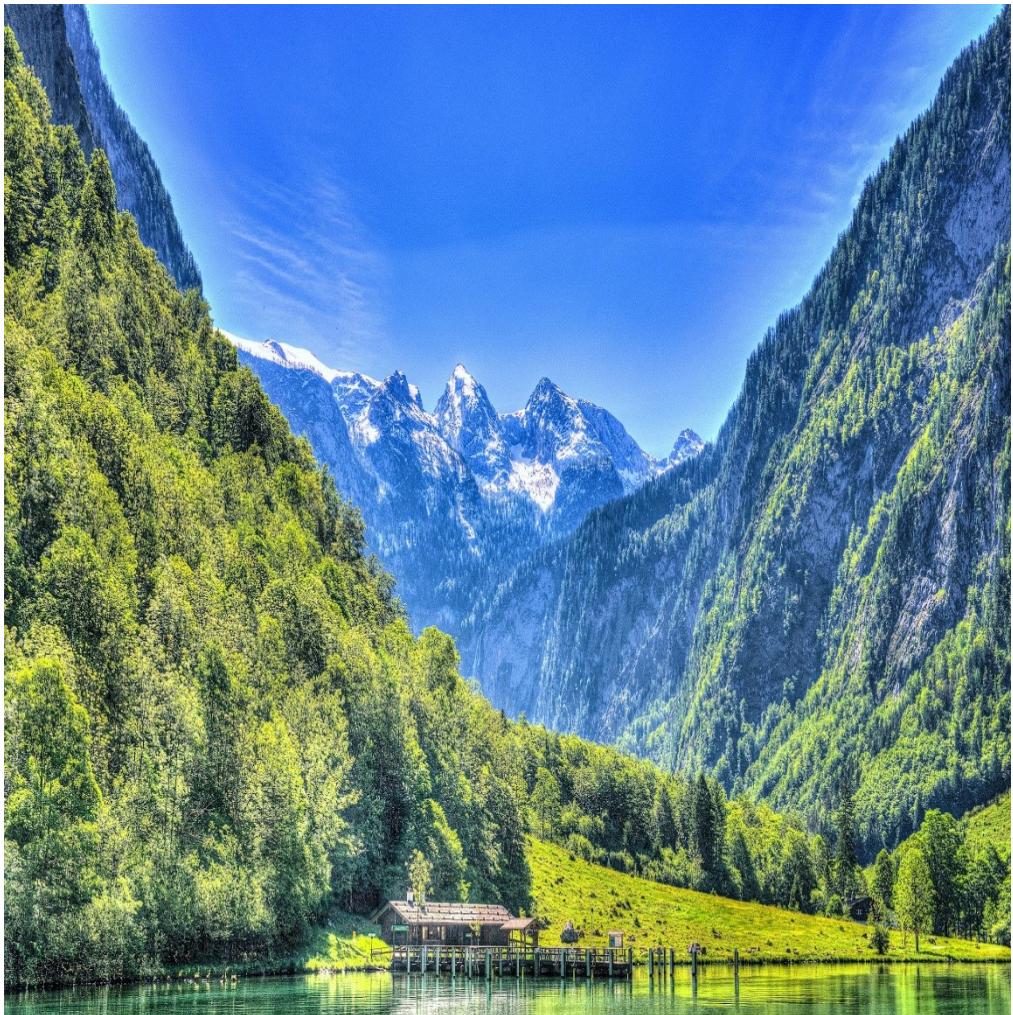


# प्रश्नोपनिषत्

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*Swami Paramarthananda Saraswati*

## प्र॒ञ्जोपनिषद्

### Introduction

I have told you before I will be taking up प्र॒ञ्जोपनिषद् for study, hereafter on Saturdays between seven and eight. I am taking the उपनिषद् not keeping fresh उपनिषद् students in mind. So if there are any students here who have not at all heard any उपनिषद् you may find it difficult. I am taking for granted that the students here have got the background of other उपनिषद् which we saw before, either here or elsewhere. And therefore I don't want to give an elaborate introduction to this उपनिषद् also. But certain important points I would like to remind you regarding the word उपनिषद् itself.

### Meaning of उपनिषद्

उपनिषद् is known by different other words, sometimes it is called वेदान्तः; sometimes it is called ब्रह्मविद्या, sometimes it is called ज्ञानकाण्डः and sometimes it is called उपनिषद्. We have seen the significance of each of these words. This is called वेदान्तः because this comes at the end portion of the वेदs, वेदस्य अन्तः. अन्तः means the final portion. So since this subject matter is generally discussed at the end part of the वेद it is called वेदान्तः. We should remember generally at the end portion of the वेदs, need not be always. Sometimes we have the उपनिषद् in the beginning part of the वेद itself. We call it संहितोपनिषद् but generally it occurs at the end portion therefore, it is called वेदान्तः. Its positional name it is.

Then it is known by the name ज्ञानकाण्डः because in this part of the वेद purely knowledge alone is discussed and no कर्म is discussed, which differentiates this from the initial portion of the वेदs. In the initial portion of the वेदs there are varieties of कर्मs discussed either कार्यिकम् कर्म like याग, पूजा etc., or वाचिकम् कर्म like जप, पारायण etc., or मानसम् कर्म like meditation on various forms like गायत्री etc. Where as in the वेदान्त there is no जप, in वेदान्त there is no पूजा, in वेदान्त there is no सगुण ध्यानम्, in वेदान्त there is only one thing - something to be understood, something to be known, pure knowledge alone is the discussion in this section. And therefore it is known by the name ज्ञानकाण्डः. कर्मणः गन्धोऽपि नास्ति. काण्डः means section, ज्ञानकाण्डः means the knowledge section of the वेदs. The previous portion is कर्मकाण्डः, the action section. Action packed, generally people like that only.

Then the third name that we said was ब्रह्मविद्या. It is known by this name because it is very evident because this deals with knowledge of ब्रह्मन्. Because when you say ज्ञानकाण्डः it means only knowledge, it doesn't say knowledge of what. Physics also is knowledge only, mathematics also knowledge only, economics also knowledge only. So when you say वेदान्त is ज्ञानकाण्डः, is it physics knowledge? Or is it astrology? Many people seeing a साधु ask to see the hand. If you go to ऋषिकेश they won't leave at all. So even when there is a checkpost in the car, the checkpost

man also bring his hand रवामिजि, थोड़ा ढाथ देखिए. So many people think that सन्न्यास means he must predict the future, look at the hand or give some परिछार for some disease. So generally there is a confusion regarding the subject matter of वेदान्त. So it is made clear it doesn't deal with the prediction of future, it doesn't deal with miraculous powers, it doesn't deal with palmistry, it doesn't deal with astrology, it deals with ब्रह्मन्, ब्रह्मविद्या. So never go and ask a सन्न्यासि what will be my future condition. He will say you are ब्रह्मन् without past, present or future. That is the only answer he gives. What is past, what is future?

न जायते म्रियते वा कदाचिन् ॥ गीता २-२० ॥

So content-wise it has got the name ब्रह्मविद्या.

Then last is the word उपनिषत्.

उपनिषत् शब्दार्थः –

I have given different meanings to the word उपनिषत् but the essential meaning is ‘the destroyer of संसार’ or sorrow, संसार नाशकः. This meaning is derived from the word उपनिषत्. I have given you different meaning for उप, नि, सत् etc. One more meaning I will give, even by different आचार्यs. Ok, even though the word is one they derive in different ways. This is in the form of a लोक itself. Why it is called उपनिषत्? There is a beautiful लोका revealing the meaning of the word उपनिषत्.

उपनीयेममात्मानम् ब्रह्मापारतद्यम् पुनः ।

निहन्त्यविद्याम् तज्जम् च तरमात् उपनिषद्नमता ॥

उपनीयेममात्मानम् – so the first part of the word is उपनि. उपनि means that which takes near to. उपनि means taking near. That is why it is called उपनयनम्. Whenever they give the sacred thread that is called उपनयन कर्म. Why it is called उपनयनम्? Because this ब्रह्मचारि, the student is taken near. Near to whom? गुरु उप नयनम् is उपनयनम्. So really the meaning of sacred thread ceremony is once that ceremony is performed the ब्रह्मचारि should leave the home and he has to go to the गुरु in गुरुकृत. Only then it can be called उपनयनम्. So what I want to say is the word उपनि means taking near. So उपनिषत् also does the same job it seems. उपनीय. Who is taken to whom? Taking near means there must be somebody who is taken near and to somebody it must be. In the case of उपनयन ceremony ब्रह्मचारि is taken. And near whom? The गुरु. But here the उपनिषत् takes the जीवात्मा – इमम् आत्मानम् – उपनीयेमम् आत्मानम्. So the उपनिषत् takes the जीवात्मा, the संसारी आत्मा, the miserable student. So इमम् जीवात्मानम् उपनिय. To whom? ब्रह्म अपास्त-द्वयम् पुनः – the जीवात्मा is taken to ब्रह्म, परमात्मा. What type of ब्रह्मन् it is? अपास्तद्वयम् – which is free from all dualities, which is पूर्णम्, अद्वयम्, अनन्तम्, निर्विशेषम्, निर्विकल्पम्. So, अपास्त-द्वयम् means अद्वैतम् इत्यर्थः. अपास्तम् means free from, द्वयम् means duality. So this उपनिषत् takes the जीवात्मा near the परमात्मा, परमब्रह्म. This is the meaning of the portion उपनि.

Then what is next part? सत् is there in उपनिषद्. That meaning is given in the next line निहन्ति अविद्याम् तज्जम् च. By way of uniting the जीवात्मा and परमात्मा what does the उपनिषद् do? निहन्ति – destroys. Destroys what? अविद्याम् – ignorance. So it destroys the ignorance which created a division between जीवात्मा and परमात्मा. So by way of pointing out the unity between जीव and ब्रह्मन्, the identity between जीव and ब्रह्मन्, the उपनिषद् destroys the ignorance. What type of ignorance? Ignorance which divides जीव and ब्रह्मन्. Does it destroy only ignorance? No, not only that, तज्जम् च – anything that is born out of ignorance also is destroyed. तज्जम् means अविद्या जम्. So, अविद्यायाः यत् जातम् तत् सर्वम् अपि अवसादयति निहन्ति नाशयति. In fact, that is more important. What is it that is born out of अविद्या? All problems, generally known as संसार, are born out of अविद्या. Therefore, तज्जम् means संसारम्. So it destroys ignorance and ignorance born संसार also. Because अहङ्कार is born out of ignorance, कर्तृत्वभोक्तृत्व is born out of ignorance, कर्म is born out of ignorance and कर्मफलम् in the form of पुण्य-पाप is born out of ignorance and because of कर्मफलम् सुख-दुःखम् is born out of ignorance and because of that again पुनरपि जननम् पुनरपि मरणम् is born of ignorance. So ignorance creates अहङ्कार, कर्तृत्व, काम, कर्म, पुण्य-पाप, पुनर्जन्म and सुख-दुःख. This group of seven is called संसार. The root of all them is अविद्या. And the उपनिषद् destroys अविद्या and also the seven-fold संसार born out of this अविद्या. So, तरमात् उपनिषद्

मताः. Therefore, since it is the destroyer of संसार therefore, it is called उपनिषत्. So according to the derivation the final meaning of उपनिषत् is उपनि means that which unites जीवात्मा and परमात्मा, सद् means that which destroys संसार. Therefore, the final meaning is ‘that which unites जीवात्मा and परमात्मा and thus destroys the संसार’ is called उपनिषत्. But here also a beautiful subtle point is worth noting. That the word उपनिषत् itself or वेदान्त for that matter, will take उपनिषत् itself is used in two different meanings

- i) The very text itself – the words and sentences themselves is called उपनिषत्. The वेदान्त वाक्यानि also is called उपनिषत्. So whenever you read उपनिषत्, what do you read? The वेदान्त वाक्यानि you read.
- ii) By the analysis of the वाक्यम्. वाक्यम् is the one which you read, which you hear, which you do विचार, मीमांसा, and after the analysis of the वेदान्त वाक्यम्, a knowledge is born in the mind which is not a visible knowledge, which is not an audible one, this knowledge born out of the enquiry is also called उपनिषत्.

So उपनिषत् means the very वाक्यम् like

ब्रह्मा देवानां प्रथमः संबभूत विश्वस्य कर्ता, केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । So all those वाक्यम् which is शब्दात्मकम्, which is the form of sound, the sound also is called उपनिषत्. And out of this sound when you understand, a knowledge comes which is वृत्त्यात्मकम्,

अन्तःकरण वृत्त्यात्मकम् that is also called उपनिषद्. In fact when a person reads उपनिषद्, suppose without enquiring into the meaning, for him उपनिषद् is mere sound alone. So without any study of the उपनिषद् you go and listen to various उपनिषद् chantings. Suppose somebody's chants बृहदारण्यक उपनिषद् and when you listen to that there you can only hear to the sound but you do not get the अर्थ. So one is sound or शब्द and another one is अर्थ. शब्द is प्रमाणम् and अर्थ is प्रमा. Isn't it? शब्द is प्रमाणम् it is a means and अर्थ is the प्रमा, the knowledge, the end. When you say the word उपनिषद् it refers to what is the question. We say it refers to both.

So the word उपनिषद् connotes the शब्द also, the वाक्यम् also which is प्रमाणरूपम् and whenever we enquire, we are enquiring into उपनिषद्, the वाक्य प्रमाणम् alone and out of the enquiry when we get the knowledge that knowledge is also called उपनिषद्. So we study उपनिषद् for उपनिषद्. We study उपनिषद् वाक्यम् to get उपनिषद् वाक्य अर्थ.

Now if both the meanings are there, उपनिषद् means the sound, the मन्त्र also and the मन्त्र अर्थ also. Then the question comes, which is primary meaning and which is secondary meaning? If two meanings are there then only one should be main, you cannot have more than one main meaning. Therefore, which meaning is the primary meaning of the word उपनिषद्? Does it refer to the knowledge or does it refer to the sound or the words? Which is the primary meaning of the word उपनिषद्? Is it the तत्त्वमसि word that is the

primary meaning of the word उपनिषद्? Or is it the knowledge born out of the तत्त्वमसि which is the primary meaning? Knowledge or word? So we conclude the knowledge alone is the primary meaning of the word उपनिषद्. The text प्र॒ञ्जनोपनिषद् is really not उपनिषद्, but out of the study of the text if we get a knowledge, that knowledge is called उपनिषद्. The text तौतिरीय itself is not उपनिषद्, that is only secondary meaning. Out of the study of तौतिरीयोपनिषद् what knowledge happens in the mind that is called the primary meaning of the उपनिषद्. Why? Why do you say that is the primary meaning? Why can't you say the text is the primary meaning? Knowledge is by extension it is. So we say the knowledge is the primary meaning of the word उपनिषद् because of the following reasons. As we have said उपनिषद् is the destroyer of संसार. Now tell me does the वेदान्त वाक्यम् destroys संसार, the words and sentences remove the संसार or understanding of the words and sentences remove the संसार? Which removes संसार? In fact, if words can remove the संसार, we need not attain the class. Because you know if you know the script you can actually go through the entire उपनिषद् and read it and even get it by heart also and you can daily chant all the 10 उपनिषद् five times even. If the उपनिषद् शब्द राशिः, the उपनिषद् वाक्यम् can liberate, then anybody can get liberation by वाक्य आवृत्तिः. Therefore, उपनिषद् वाक्यम् cannot destroy संसार. Therefore, it cannot be really called उपनिषद्. Secondarily it can be called उपनिषद्.

But the primary meaning of the word उपनिषद् is by the analysis of the वेदान्त वाक्यानि what knowledge comes like अहम् ब्रह्म अस्मि, I have no limitations, I have no wants, I have no problems, न बन्धुः न मित्रम् गुरुर्नैव शिष्यः, न मे द्वेषराग्नौ न मे लोभमोह्नौ, when that wisdom comes, that wisdom is the primary meaning of the word उपनिषद्. So we are studying प्राञ्जोपनिषद्. Here उपनिषद् is secondary meaning for getting ब्रह्मविद्या knowledge which is the primary meaning of the word उपनिषद्. Ok this is the general understanding of the word उपनिषद्.

And as we had seen before several उपनिषद् are there belonging to four वेदs out of which many उपनिषद् are popular because of शङ्कराचार्य's commentary is there and among those ten उपनिषद् commented by शङ्कराचार्य, प्राञ्जोपनिषद् also happens to be one of the ten. So as the popular लोक goes

ईशकेनकठप्राञ्जमुण्डमाण्डूक्यतितिरीः ।  
ऐतरेयञ्च छान्दोञ्यं बृहदारण्यकं तथा ॥

So in that list प्राञ्जोपनिषद् also has been beautifully commented by शङ्कराचार्य. Therefore, we can study it elaborately.

प्राञ्जोपनिषद् belongs to अथर्वणवेद. We have seen two other उपनिषद् belonging to अथर्वणवेद. Do you remember? One is मुण्डक and another is माण्डूक्य. And प्राञ्जोपनिषद् also is an आथर्वण उपनिषद्, an उपनिषद् belonging to अथर्वणवेद.

And this प्र॒ञ्जनोपनिषद् is known as a commentary upon मुण्डकोपनिषद्. It is nothing but an elucidation, throwing some more light upon the मुण्डकोपनिषद्. So generally, there are certain उपनिषद् where one उपनिषद् will be commented upon by another उपनिषद्. Now therefore, मुण्डकोपनिषद् is called मन्त्रोपनिषद् and प्र॒ञ्जनोपनिषद् is called ब्राह्मणोपनिषद्. Why do we call so? Because in the वेद itself, generally they divide it into two portions मन्त्र-भागः and ब्राह्मण-भागः. Generally, the ब्राह्मण-भागः will be elaborating, commenting upon the मन्त्र-भागः. In fact the definition of the वेद itself, they say, मन्त्रब्राह्मणयोः समूहः वेदः – वेद is a mixture of मन्त्र and ब्राह्मण; मन्त्र meaning the summarized portion of the वेद and ब्राह्मण means the elaborated portion of the वेद. And this relationship is there between मुण्डक and प्र॒ञ्जन. मुण्डक is मन्त्र portion and प्र॒ञ्जन is ब्राह्मण. Therefore, many of the topics are nothing but the elaboration of the मुण्डकोपनिषद् portion alone. For example, in the मुण्डकोपनिषद् two विद्या<sup>s</sup> were introduced, if you remember.

द्वे विद्ये वेदितव्ये इति ह स्म  
 यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ मुण्डकोपनिषद् १-१-४ ॥  
 तत्रापरा ऋवेदो यजुर्वेदः ॥ मुण्डकोपनिषद् १-१-५ ॥

So अपराविद्या was talked about and अपराविद्या consist of (now you know why I said I require students who have heard the उपनिषद् before. So other students might not remember. Why remember, they have not learnt therefore, no question of remembering.) In अपराविद्या, they talked about कर्म and

उपासना where mentioned briefly and here, in the प्राणोपनिषद्, that कर्म and उपासना portions will be dealt with a little more elaborately, detailedly.

When the respective portions come I will point out which belongs to which portion of the मुण्डकोपनिषद् etc. And in मुण्डकोपनिषद् we saw two गतिः were pointed out कृष्ण गतिः and शुक्ल गतिः; these two गतिः are clearly discussed in the प्राणोपनिषद्. What is कृष्ण गतिः, who goes through कृष्ण गतिः, what is शुक्ल गतिः, and who goes through शुक्ल गतिः; so these details are given which we can call as an elaboration of अपराविद्या. That is one topic. I will just give you the gist of topics. And the उपासना portion also was hinted in the मुण्डकोपनिषद् but elaborately was not dealt.

तपःशङ्के ये ह्युपवसन्त्यरण्ये  
 शान्ता विदुंसो भैक्षयचर्या चरन्तः ।  
 सूर्यदारेण ते विरजाः प्रयान्ति  
 यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषद् १-२-११ ॥

So this is just before परीक्ष्य लोकान्, you can easily remember. So just before परीक्ष्य लोकान् one मन्त्र is devoted to उपासना. But we find in प्राणोपनिषद् two full chapters are devoted to प्राणोपासना. प्राण or हिरण्यगर्भ उपासना is discussed in the second and third chapters. So first chapter we get कृष्ण गतिः and शुक्ल गतिः topic and the second and third chapters the उपासना is elaborated, especially प्राणोपासना or हिरण्यगर्भ उपासना. So this also comes under which विद्या -

अपरा or परा? उपासना also comes under अपराविद्या remember. Then from the fourth chapter onwards the ब्रह्मविद्या is given through सुषुप्ति discussion which refers to पराविद्या. पराविद्या is discussed in 4<sup>th</sup> the chapter as well as in the 6<sup>th</sup> chapter, in fact, that alone is the most popular one. In the 4<sup>th</sup> the discussion is through सुषुप्ति and in the 6th we get the discussion in the form of the षोडशकलापुरुषः, which is a well-known expression for परमब्रह्म. परमब्रह्म is named as षोडशकलापुरुषः. In fact, they say whenever they do आशीर्वादम् they say that आशीर्वादम् indicates षोडशकलापुरुषो भव. So may you become पूर्णपुरुषः, षोडशकलापुरुषः may you become. That is the आशीर्वादम्. People think that it is something else.

In the 5<sup>th</sup> chapter, अँकार उपासना is dealt with, which was also hinted in मुण्डक as

प्रणतो धनुः शारो ह्यात्मा ब्रह्म तत्त्वाक्षयमुच्यते ।  
अप्रमतेन वेदव्यं शरवत् तन्मयो भवेत् ॥ मुण्डकोपनिषद् २-२-४  
॥

धनुर्गृहीत्वौपनिषदं महास्त्रं  
शं व्युपासा निशितं सन्ध्ययीत ॥ २-२-३ ॥

Thus the अँकार उपासना was given in two मन्त्राः in मुण्डकोपनिषद् but that has been put in one whole section.

Thus we find शुक्ल, कृष्ण गतिः discussed in the first chapter, in the second and third प्राण उपासना is discussed, in fourth पराविद्या through the सुषुप्ति, in the fifth अँकार उपासना and in the sixth षोडशकलापुरुषः. This is the pattern of

प्र॒ञ्जोपनिषद् So that you know what are you looking for. So at least for the first three chapters वेदान्त will not come because शुक्ल गाति: and कृष्ण गाति: and all those things. Now the next question is then why do you call it प्र॒ञ्जोपनिषद्. Why this name came? In मलयाक्षम् प्र॒ञ्ज means trouble. प्र॒ञ्जः means question. Here each chapter is introduced with a question and each topic is given as an answer to that question. Unlike मुण्डकोपनिषद्. In मुण्डकोपनिषद् the student asks one question only. All the topics are discussed as an answer to that one question. Do you remember what is the question in मुण्डकोपनिषद्?

कर्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥  
मुण्डकोपनिषद् १-१-३ ॥

Only one question and all topics are given as an answer to that single question. But in this उपनिषद् each chapter contains a topic and each of this topic is introduced as an answer to a question. Thus each chapter begins with a question. And therefore six chapters are introduced through six questions. So, full of questions. Therefore, प्र॒ञ्जोपनिषद्. And not only that we have so many questions - six questions and that too not asked by one शिष्य. There are six शिष्यIs are there, six शिष्यIs put six questions and all these are answered in six different chapters and therefore it is प्र॒ञ्जोत्तररूपेण प्रतिपादिता या उपनिषद् प्र॒ञ्जोपनिषद्. That which is revealed through प्र॒ञ्जोत्तर form. But the teacher is one only. You should not think six students, six questions, therefore six teachers. No.

The teacher is one only. So this is the background of the प्र० उपनिषद् name also.

### शान्तिपाठः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पृथेमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैरतुष्टुवाँसरतनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्ताक्ष्यो अरिष्टनेभिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

And like any other उपनिषद् this also begins with a शान्तिपाठ and here we need not see the शान्तिपाठ because this is आथर्वण शान्तिपाठ, भद्रं कर्णेभिः शृणुयाम देवाः, whose meaning we have already seen. But the essence of शान्तिपाठ is what? My स्थूलसूक्ष्मशरीरम्, my physical and subtle body must function in a fitting manner so that I can absorb the teaching. That is the essence of शान्तिपाठ. So, मम स्थूलसूक्ष्मशरीरम् विद्याप्राप्ति योन्यताम् आज्ञोतु. Let my physical and subtle body gain the fitness योन्यता, पात्रत्वम् to receive the wisdom. Because as we generally know that even if the content is very good maybe milk but if the container is not properly cleaned the milk may not be available as milk, it will get in modified form. That is what happens. The अद्वैत wisdom also when it doesn't come to a proper अन्तःकरण by the time the student understands it ends up in द्वैत wisdom or some other thing. So similarly, the best seed also if it is not

sown in a properly prepared land even the best seed will fail. So here also even if the वैदान्त itself is the best seed it cannot sprout forth into मोक्षफलम्, मोक्ष fruit might not come if I don't have the preparedness. And therefore through this prayer the preparedness, योन्यता is asked for. This is the शान्तिपाठ. After the शान्तिपाठ the actual text is going to begin and I don't want to go into शान्तिपाठ details. We will now go to the text proper.

प्रथमः प्राञ्जः

## Verse No. 1.1

सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च गार्व्यः  
कौसल्यश्चाखलायनो भार्णवो वैदर्भिः कबन्धी कात्यायनरते हृते  
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष छ वै तत्सर्वं वक्ष्यतीति  
ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

The first two मञ्त्रas happens to be introduction by way of bringing the teacher and student together. Because we have seen in any ब्रह्माविद्या teaching, the teaching has never begun directly and immediately, always some initial portion is devoted to in bringing the student and teacher together. In the भगवद्गीता also, in the entire first chapter there was no teaching, it was bringing अर्जुन and कृष्ण together in a student-teacher relationship. Because अर्जुन and कृष्ण were together before also but they were together as

सखेति मत्वा प्रसभं यदुक्तं ॥ गीता ११-४१ ॥

सखायौ न तु गुरु शिष्यौ. So that way they have to be brought and this will be done in various methods. It can be in the form of a story as we get in भगवद्गीता or we get in कठोपनिषद्, very elaborate story about how father performed यज्ञ and he cursed the son and went to यमधर्मराज all are story meant for bringing the teacher and the student. similarly, here also it is given in the form of a story like or a previous incident and the purpose is to bring the student and the teacher together. And through this method so many things are conveyed that we

should remember. One thing is that उपनिषद् should be studied always from a teacher. So that is one main idea.

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् । ॥ मुण्डकोपनिषद् १-२-१२ ॥

Whether the translation is available, whether the commentaries are available that is all immaterial. गुरुमुखतः श्रवणादेव वेदान्तज्ञानम् प्राप्तव्यम्. That is one thing.

Then the second thing is the सम्प्रदाय is highlighted. No गुरु is great by himself. He is now गुरु because he was शिष्य full stop. Nobody is great, no आचार्य plays a unique role because people always in our tradition the greatness of an आचार्य is not in fresh contribution but only in the retention of the tradition. In all other branches of science the greatness of a person is in fresh contribution. That scientist is great if he has given something which other people have not given. If you tell something new then you are great. But in our tradition, if any of the आचार्य has said something other than the tradition he is disqualified. This is a very important difference between all other field of knowledge and ब्रह्मविद्या. In all other field of knowledge new methodology, new teaching is a plus point but in spiritual field new methodology, new method of teaching is a minus point. That is why when some people try to say that रामकृष्ण परमहंस, रमण महर्षि have paved a new path, when they say that they forget that it is not the glorification of those people, they become disqualified from the tradition. If you have to include them in the tradition only way is we should

say that they have not contributed anything new, they have been only one of the links in the perpetuation of the tradition. Similarly, शङ्कराचार्य is great not because he said something other than व्यास but he said what व्यास himself said but in an elaborate or in a different manner. So no new topic, no new method also, आध्यारोप-अपवादाभ्याम् निष्पपञ्चम् प्रपञ्चयते । that is the only method. And the teaching also is only one - you are ब्रह्मन्. After sometime you are ब्रह्मन् teaching will not change. And therefore सम्पदाय, the glory of the सम्पदाय is hinted, the necessity of the teacher is hinted and sometime indirectly the qualifications necessary also will be hinted. As we saw in कठोपनिषद् we find how नचिकेतस् has got विवेक, how नचिकेतस् has got वैराग्यम् etc., was indicated through the story. नचिकेतस् said I don't want anything.

श्वोभावा मर्त्यस्य यदन्तकैतत्

सर्वेद्विद्याणां जरयन्ति तेजः ॥ कठोपनिषद् १-१-२६ ॥

So thus through the story the वैराग्यम् is hinted. And in गीता also first chapter he said

गज्यं सुराणामपि चाधिपत्यम् ॥ गीता २-८ ॥

I don't want he said. So there also it is hinted that अर्जुन is not interested in victory or kingdom or anything. वैराग्यम् is hinted. In मुण्डकोपनिषद्

शौनको ह वै महाशालोऽग्निरसं विधिवदुपसन्नः पपत्ति । ॥  
मुण्डकोपनिषद् १-१-३ ॥

**मठाशाला:** it was said, indicating his qualification. So thus through the story qualifications will be highlighted both गुरुंs and शिष्यांs, through the story the glory of the tradition will be hinted and through the story the necessity of a teacher will be hinted. Here also the two उलोक्तs are going to point out all these things.

And here we find six students are introduced in the first मन्त्र. Six students twelve names are there. Each student has two-two names, because we know everyone has got two names. So therefore, we have to take each pair as one-one student. So, **सुकेशा भारद्वाजः**: together is one name, **शैव्यः**: or **सत्यकामः** is the second student, **सौर्यचयणी** or **गार्ण्यः** is the third student, **कौसल्यः** or **आश्वलायनः** is the 4th student, **भर्गवः** or **वैदुर्भिः** is the fifth student, **कवन्धी** or **कात्यायनः** is the sixth student. And two-two names are given, one is the original name and the other is to show his परम्परा. Like here also they add one name to the right hand side or to the left hand side. One will be the father's or grandfather's name or the गोत्र name is given to indicate that this person belongs to a nobel family. Why do we talk about parents? Because the purpose is once the parentage is known then we can easily guess what type of the child he will be. That is why invariably they used to ask who are the parents, who are the grandparents etc. And here those names are also given to show that they are all great people belonging to great families indicating they have had proper the संरक्षणs. Because remember before

coming to वेदान्त, a person goes through संरक्षारस. First listening to वेद श्रवण itself is a wonderful संरक्षार. We get faith in the वेदs and उपनिषद्म् and each one of them certain संरक्षार is done to create a श्रद्धा in the वेद. And if it is not there, he will look up on वेद also as one of the textbook written by one of the authors at some time in the history. Therefore, the संरक्षारs are all there to create श्रद्धा in the वेद. So if the parentage is beautiful he would have created श्रद्धा towards सन्न्यासिः, otherwise just by seeing them only one gets angry. So, श्रद्धा towards ब्राह्मणः. Respect to ब्राह्मण is respect to वेद. So a respect to a सन्न्यासि is respect to वेदान्त. All these things have to be created in the beginning itself and that is all there in these people that is hinted here. So सुकेशः is the name, भारद्वाजः refers to his गोत्र. भरद्वाजस्य अपत्यं भारद्वाजः – a great भरद्वाज's son he is. And similarly, सत्यकामः is the name, शैव्यः is the son of शिवि शिवेषपत्यं शैव्यः. So शिवि must have been a famous person, famous ऋषि. Here it is not the emperor. Thus famous ऋषि's son. And the very word सत्यकामः shows what is his only aim in life. सत्य alone he wants. And similarly, सौर्यायणी is the name, गार्यः refers to the गोत्र, गर्वगोत्रोत्पन्नः. गर्व ऋषि is a famous ऋषि, in that family he comes. Then कौसल्या is the name, आश्वलायनः refers to that गोत्र. आश्वलस्यापत्यमाश्वलायनः. He is the son of a great ऋषि. भार्गवः वैदर्भिः. भार्गवः again refers to भूगुणोत्पन्नः, भूगु ऋषि's family he belongs to. And वैदर्भिः is his name. And कबन्धी is another name, कात्यायनः.

refers to his parentage. कत्यस्यापत्यं पुमान् कात्यायनः. So कत्य also must have been a famous ḍāषि of those days. Thus all these people are basically आर्थिकs, have faith in the वेदs, they have been properly brought up and therefore they have the necessary qualifications. And the उपनिषद् itself particularly adds, not only they have wonderful संरक्षणs from the parentage itself, they themselves were doing a lot of साधना. That is said in the next portion. एते ब्रह्मपराः ब्रह्मनिष्ठाः. So if the students themselves are ब्रह्मनिष्ठाः then why should they come at all? ब्रह्मनिष्ठाः means मुक्तः. So therefore, शङ्कराचार्य comes here. ब्रह्म should be understood as सगुण ब्रह्मपराः सगुण ब्रह्मनिष्ठाः. They want to know निर्गुणम् ब्रह्म but now they are established in सगुणम् ब्रह्म. They are coming for higher study. That is said here. The exact meaning and other details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च गार्व्यः  
कौसल्यश्वाखलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते  
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति  
ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

The **उपनिषद्** begins by introducing the गुरु and शिष्य to point out the importance of the गुरु, to point out that the tradition has been beginningless. This particular introduction is given as in other **उपनिषद्**s. The names of six students have been enumerated in the beginning and these people are said to be qualified students. And by mentioning the qualifications of the students here the **उपनिषद्** is indirectly teaching the qualifications necessary for all students. What type of students they were? We were seeing in the last class, ते ह एते ब्रह्मपराः. And here the meaning of the word ब्रह्म is अपरम् ब्रह्म or सगुण ब्रह्म. So सगुण ब्रह्मपराः they were all committed to the उपासना of सगुण ब्रह्म. सगुण ब्रह्म in any form, in the form of an इष्टदेवता or in the form of the विराट itself or even in the form of हिरण्यगर्भ or in the form of अँकार they were all committed to सगुण ब्रह्म उपासना. And that means they are already gone through कर्मकाण्ड and they had acquired चित्तशुद्धि, the purification of the mind and they have gone through उपासनाकाण्ड and they have got a चित्तनैश्वल्यम् also. In short, they are साधना चतुष्टय सम्पन्न अधिकारिणाः. That is indicated by the word ते ब्रह्मपराः. And not only they were उपासकs, it is not that they have been doing उपासना for a

short while, they have been ब्रह्मनिष्ठाः; they are established in सगुणम् ब्रह्म. Here also ब्रह्म means सगुणम् ब्रह्म. अपरं ब्रह्मनिष्ठाः सगुण ब्रह्मनिष्ठाः which कृष्ण points out in the गीता as अन्यभिचारिणी भक्तिः, अनन्ययोगेन भक्तिः etc. It means they had been practicing उपासना for sufficiently long time and therefore they are निष्ठाः. This is according to शङ्कराचार्य's commentary. But another commentator takes the word ब्रह्म as वेद itself. So he says ब्रह्मपराः means वेदपराः they are committed to the study of वेद, the scriptures and also ब्रह्मनिष्ठाः, वेदेनिष्ठाः. So that means they are वैदिक मार्गपराः, वेद मार्ग is not new to them, they have been following a Vedic way of life, which indicates that they have got sufficient श्रद्धा भक्ति etc., in the वेदs. So this is a plus point. When a person directly studies the वेदान्त what happens is he is learning the वेदs directly in the form of वेदान्त. Therefore, the initial part of the study is wasted because it takes some time to develop श्रद्धा itself in the वेद. Initially, I approach the वेद only in the form of a book, I don't have श्रद्धा, reverence in the वेद. Therefore, initially when I study वेदान्त I find that I don't have faith in the statement. But if a person has followed कर्मकाण्ड of the वेदs and later उपासनाकाण्ड of the वेदs already has developed श्रद्धा in the वेदs, therefore when he comes to the वेदान्त portion he need not separately spend time to develop श्रद्धा. And here also the student have already gone through कर्मकाण्ड and उपासनाकाण्ड therefore, they know what attitude they should have towards the वेद. आस्तिवय बुद्धिः is

strong enough. That is also indicated by the second interpretation वेदपरा:, वेदेनिष्ठाः. Ok. What is the purpose of their visit to the teacher? That is clearly said परं ब्रह्म अन्वेषमाणाः – they were all uniformly seeking परमब्रह्म. That means what? They have understood that by अपर ब्रह्म उपासना by सगुणम् ब्रह्म उपासना मोक्ष is not possible they have understood. The limitation of सगुणम् ब्रह्म उपासना they had understood, that is why they came to परमब्रह्म or निर्गुणम् ब्रह्म. If by कर्मकाण्ड and सगुण ब्रह्म उपासना themselves if they had attained मोक्ष, if they had attained what they wanted there afterwards they would not have travelled further. The very fact that they are coming to परमब्रह्म shows they have not been satisfied by अपरम् ब्रह्म. When do you go to another shop? If in the first shop itself you have got a satisfactory material there you are going to purchase and go back home. In the hot summer months who will travel from place to place. If I leave one shop and go to another shop it shows the first shop has not been able to satisfy me. Similarly, कर्मकाण्ड has not been able to satisfy them even सगुण ब्रह्म, उपासनाकाण्ड has not been able to satisfy them, therefore, परं ब्रह्म अन्वेषमाणाः.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः  
कृतेन । ॥ मुण्डकोपनिषत् १-२-१२ ॥

तस्मात् ब्रह्म विज्ञानार्थम्. Because they had heard in  
तैतिरीयोपनिषत्

ब्रह्मविदाज्ञोति परम् । ॥ तैतिरीयोपनिषत् २-१-१ ॥

Only by परम्ब्रह्मज्ञान one can attain the infinite, the absolute they had understood. Therefore, ब्रह्म जिज्ञासवः सन्तः. After अथातो धर्मजिज्ञासा is over, now they are coming to अथातो ब्रह्मजिज्ञासा. Therefore, ब्रह्म जिज्ञासवः सन्तः. And अन्वेषणम् means seeking, searching. And why did they come to पिप्लाद? पिप्लाद is going to be the teacher here. **भगवन्तम् पिप्लादम् उपसन्ना:** That comes later you see. पिप्लाद is the name of the teacher perhaps he must be living on पिप्ला fruits. पिप्लम् अस्ति इति पिप्लादः. That might be the reason, whatever it is. **पिप्लादम् उपसन्ना:** – they approached. They did not call him to them but they went there तटिज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ मुण्डकोपनिषद् १-२-१२ ॥

ज गुरुम् आह्वयेत् And we should make sure that पिप्लाद is qualified to give them the teaching because when we read the qualification of the student themselves they seem to be such a great one, because ब्रह्मपराः ब्रह्मानिष्ठाः etc. So if students themselves are such a great ones that teacher must be definitely greater and therefore the उपनिषद् gives a beautiful adjective. What type of पिप्लादः? भगवन्तम् पिप्लादम् – he is not an ordinary person भगवान् पिप्लादः. भगवान् means what? सर्वज्ञः, सर्वशक्तिमान् I have talked about the भग as the sixfold wealth etc., and भगवान् means the one who possesses the sixfold wealth. In fact, the one who possesses all wealth. I don't want to go to those details, you can recollect. And that means here the गुरु has got all the knowledge of the शास्त्रs and not only he is सर्वज्ञः, knowledgeable, he is सर्वशक्तिमान्

because communication power must be there, remember always. Mere knowledge will not be sufficient a teacher is one who knows and who has the सामर्थ्यं, who has the जैपुण्यम् who has the पटुत्वम् for communication. So knowledge without communication is useless, communication without knowledge is dangerous because wrong communication will be done, that is more dangerous. And therefore teacher must possess the power of knowledge and the power of communication. Both are there in पिप्लाद in abundant measure, therefore he is called भगवान् पिप्लाद. That is why these six students choose the right person. Therefore भगवन्तम् पिप्लादम् उपसन्नाः. How did they approach? उपसदन विधि has to be mentioned. How a *Vedantic* teacher must be approached has been already indicated in भगवदीता and in मुण्डकोपनिषद्. In भगवदीता,

तद्दिद्दि प्रणिपातेन परिप्रेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४ ॥

Go with humility, go with reverence, go and prostrate and ask question with humility and serve the teacher. And remember when we say serving the teacher it is not serving the teacher as a person, there teacher represents शास्त्रम्. Therefore, it is all to develop reverence in the शास्त्रम् alone. Teacher as a person is as perishable as any other person. When we serve the teacher remember we are serving the *teaching*, the शास्त्रम्. So शास्त्रि पूजा is as good as शास्त्र पूजा. That is said in भगवदीता. And in मुण्डकोपनिषद् what is said?

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं  
ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषद् १-२-१२ ॥

He should approach with some offering. And समित् is the fuel which may be necessary for the आश्रमम् and समित् represents any offering, need not necessarily be समित् itself, उपहार पाणिः इत्यर्थः. उपहारम् means what? Some offerings - it can be fruits or it can be fuel, it can be anything. And therefore, here also the students how did they approach? समित्पाणयः उपसन्ना: – with some offerings they approached. Therefore, they were not approaching him as a person but they were approaching him as though approaching the Lord in the temple.

**रिक्तपाणिं गच्छेत् राजानं देवतम् गुरुम्**

To these three places one should not go with empty hand. रिक्तपाणिः means empty hand. So with empty hand one should not go to three places. राजानम् – the king, देवतम् – the Lord, गुरुम् – the गुरु, the आचार्य. Anyway समित्पाणयः उपसन्ना: And with what motive they went? With the hope that एष ह वै तत्सर्वं वक्ष्यति – that एषः पिष्पलाटः ,this पिष्पलाट will be able to teach us everything. This is within inverted commas. This is the thinking of the six disciples. So thinking that “this भगवान् पिष्पलाट will not disappoint us, he will be able to answer all questions” with this hope they approached पिष्पलाट with proper attitude. Therefore, indirectly the उपसदन विधि also has been taught - how to approach the teacher. Thus

qualifications mentioned and methodology of approach mentioned, all these are indicated. Ok. Continuing;

### Verse No. 1.2

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं  
संवत्सर्यथ यथाकामं प्र०नान्पृच्छत यदि विज्ञास्यामः सर्वं ठ वो  
वक्ष्याम इति ॥ २ ॥

So you have to imagine that these six students went, reached पिष्पलाट and they must have all done साष्टाङ्ग प्रणाम and they must be waiting there and looking at the face and the approach itself पिष्पलाट must have understood that they are all seekers of knowledge. By seeing itself one can understand. You can always see. And what पिष्पलाट do? He says all of you stay in the आश्रम for one year. So this is the essence of this मन्त्र. All of you stay for one year and after one year you will be allowed to ask question. And even then I won't guarantee that I will answer them, if I know I will answer. Imagine nowadays when everybody comes with a watch and with a limited time. So in those days how it was, he asked them to stay for some time and said after some time alone I will teach. Often you will find in our scriptures and all it is mentioned. Teacher always hesitated to give the knowledge to the students. The reason was manifold.

The first thing is the teacher has to know how far sincere the student is. If the student is very casual then if the teacher ask him to come the next day he will not come. Many

people say that they have a question to ask but won't turn up. So always to find out whether it is a serious question or not the best method is even though the teacher might know the answer, to find out the sincerity he will say come tomorrow etc. Because unless the sincerity is there the teaching will not go home and therefore the teachers used to test by making them come again and again and not only that in the आश्रम they had to do manual work and all and sometimes food was not properly given, all kinds of tests, sometimes even very tough test were done to find out sincerity. If for him मोक्ष is the only thing he will be ready to undergo any amount of difficulties for that. So this is one purpose why the teacher always postponed.

And the second purpose is the teacher has to know whether the student is qualified. If to an unqualified student it is given it might not be understood not only it might not be understood, it may be even misunderstood which is still worse, which कृष्ण tells in the third chapter

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । ॥ गीता ३-२६ ॥

And therefore teacher wanted to know whether the student is qualified,

And the third reason is if it all the student is lacking certain qualifications, for some people वैराग्यम् may be weak, for some people वैराग्यम् is strong बुद्धि will be less, intelligence is not there unfortunately वेदान्त requires a very

sharp intellect unlike पुराणIs. For पुराणIs no बुद्धि is required. In fact, it should not be there, because if you are very intelligent and you read पुराणIs lot of problems will come. So for वेदान्त lot of intelligence is necessary, some people may lack that sharpness of the बुद्धि.

### अछयया बुद्धया ॥ कठोपनिषद् १-३-१२ ॥

it may be missing. For some people शम may be missing, some people शक्ति may be missing. So during that gap the teacher can help the student, fill up those gaps and make him well qualified student.

So what all benefits? So sincerity can be found out, whether the students qualified can be found out and if anything is missing that can be filled up.

And lastly another reason also is there. A rapport, a proper understanding between the teacher and the student has to be created. Only then communication takes place. When a student attends a fresh class and when the teachers face is totally unknown, there is no familiarity at all, initially sometime he will not be listening to the talk at all, a few minutes at least, at least half of the class will go to get the rapport. And once there is some kind of familiarity, now you forget the personality and you enter into the subject matter. Otherwise initially that rapport is not created. Therefore, during that one year that loving relationship is created, the student knows that this person is like my father, even though I

had left home, I am missing my mother and father, this person can be trusted and he is like my mother and father - that loving relationship is struck and that also will be conducive for the teaching to take place. Thus because of all these reasons, generally what they do is they say remain here for some time and many people in between go also. You can see. Because in our आश्रम it all happens, that some boy came and asked at the end of the course can we produce विभूति? So he had an idea that any *Vedantic* course or वेदान्त means producing something, it is miraculous powers and सिद्धिः and he expected to get after the study of गीता उपनिषद्. I said 'No'. Next day he left. So therefore in the meantime the student also can know what he is in for and if the student expect something else the teacher can say you won't get those things. What we are in for is purely wisdom and nothing else.

Thus here also पिप्पलाद् is going to say the same thing. तान् ह सः ऋषिः उवाच. ऋषिः पिप्पलादः. ऋषिः means what? ज्ञानि, ऋषति, जानाति इति ऋषिः. ऋषिः does not mean bearded person and all. So not that dress. ऋषि means ज्ञानि, ऋषति जानाति इति ऋषिः. ऋषिः तान् उवाच. तान् means what? शिष्यान्, all those six disciples he said. What did he say? संवत्सरं संवत्स्यथ. You should live in this आश्रम for one संवत्सरम्, one year. Ok, that will be very nice because many people think that it is nice picnic, nice holiday resort, we can happily stay. So therefore when पिप्पलाद् said whether teaching is there or not and definitely in those days आश्रम

must be all beautiful with wonderful trees and all and the river must be flowing nearby and regular food and all must be available, therefore it will be wonderful thing to stay. So the teacher says 'No', this is not for enjoying. How should you remain here? **तपसा ब्रह्मचर्येण** – it is not a life of comfort and luxury but a life of **तपस्** and **ब्रह्मचर्यम्**. **तपस्** means what? Discipline. So whatever food is available in the **आश्रम** must be taken. Thinking that pickle may not be there they will bring to the camp. So they bring snacks and all to the **आश्रम** and what they do is give to the **स्वामीजि** so that they don't have that guilty feeling, so that they will not feel the guilt. No when you go to **आश्रम** should not take anything, intermediary eating should not be done, whatever be the discipline, whatever be the schedule, whatever be the food that must be taken. That is called **तपस्**. And **ब्रह्मचर्येण**. **ब्रह्मचर्यम्** also the discipline of the student avoiding all comforts.

**सुखार्थी चेत् त्यजेद्दिव्याम् विद्यार्थी चेत् त्यजेत्सुखम्।**  
**सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम्॥**

You should not be **सुखार्थी**. If you are a **सुखार्थी** you should not be, you cannot be **विद्यार्थी**. Comfort and knowledge generally don't go together. Therefore, you must be ready. Even research people, why **वैदान्त** alone, even in the scientific field research people they go from place to place in search of manuscripts and other things and they don't eat, they work day and night, they have to give up comfort only then they can come up in that field. And therefore **ब्रह्मचर्यम्** means

giving up all comforts; the life of a student. And तपसा following all disciplines. And श्रद्धया. श्रद्धया means what? Maintaining your श्रद्धा in the गुरु and शास्त्रम्. At no moment you should doubt the motive of the teacher because the teacher may ask the student to clean the आश्रमम्. Then the student can think, 'so teacher thought that six people are available therefore, no servants are necessary.' So you may tend to doubt a teacher because what is our mind, how do you judge other people? Whatever be our mind that alone we attribute to others also. Our mind is always business mind, therefore we think that the teacher also like that. No, we should have infinite श्रद्धा in the teacher, that if he ask me to do something there must be some purpose, meaning in that. That is called गुरु भक्ति and शास्त्र भक्ति. That is indicated by the word श्रद्धा. That is why they tell a story that one student was staying with a teacher and suddenly one night the teacher told the student to get out. The student got out and he didn't know what to do because he has renounced the home and everything and the only shelter was this आश्रम and he has no other place to go and he was miserable and two three days he just slept somewhere and he ate food whatever is available and he thought the people are like that, I thought my गुरु will be at least sane, he will be truly loving but I never thought my गुरु also will be fickle minded like other people, even without thinking at the midnight he is sending me out. He was judging the गुरु like that and after a week or so the very same

गुरु send the शिष्यas to call that student and admitted back into the आश्रम. Then he asked why did you send me like that? Then he said it seems you have renounced the home but you have been slowly developing attachment with the आश्रम as though it is another home again. Therefore what has happened is you have shifted your attachment from one type of building to another type of building. You are trying to find security in the आश्रम. The purpose of the Vedantic teacher is not to create security anywhere else, the student or anyone should find the security in himself. सन्न्यास means not depending on anything external. And when the teacher kicked out the student, student got out of that attachment also and then he said you enter back the आश्रम. Therefore, the treatment appeared to be a rude treatment but detachment can come only when we go through such situations. Thus teacher may sometime even do like that but always the purpose is what? Positive only. Therefore, here also he says तपसा ब्रह्मचर्येण श्रद्धया. सह you have to add. तपसा सह ब्रह्मचर्येण सह श्रद्धया सह एकम् संवत्सरम् संवत्स्यथ. And there afterwards यथाकामम् प्रश्नान् पृच्छत. And after one year you can ask questions यथाकामम् as you like, whatever spiritual questions you want you can ask. The teacher says this because he knows the students are all spiritual students, therefore he says प्रश्नान् पृच्छत. And even if you ask questions what is my attitude? यदि विज्ञास्यामः – if I know the answer सर्वम् वक्ष्यामः – then I will answer all the

questions. Ok. But when you read this a doubt may come. So the teacher himself is dilemma. So the teacher himself is not sure about himself. So he himself seems to be a संशयित, otherwise why should he say यदि विज्ञास्यामः. Therefore, शङ्कराचार्य writes in his commentary ‘this is not to show that teacher is doubtful. This is only to show the humility of the teacher.’ Teacher is cent percent sure that I can answer all questions on वेदान्त. He doesn't have any doubt because he is भगवान् पिप्लाठ. How can he not know things. Still he says if I know I will teach only to show that the humility that I don't want to claim that I know everything. अनुद्रूतत्वप्रदर्शनार्थम् उद्रूतत्वम् means गर्वः. अनुद्रूतत्वम् means what? गर्व राहित्यम् गर्व अभावः. गर्व अभावप्रदर्शनार्थम् Or अमानित्वप्रदर्शनार्थम्, I am not a मानि. सर्वम् ह वो वक्ष्याम इति. इति should be connected with उवाच, इति ऋषिः उवाच – this were the words of पिप्लाठ. Continuing;

### Verse No. 1.3

**अथ कबन्धी कात्यायन उपेत्य प्रत्य भगवन्कुतो ह वा इमाः  
प्रजाः प्रजायन्त इति ॥ ३ ॥**

**अथ.** अथ means अनन्तरम्, आनन्तर्य अर्थे, afterwards. Afterwards means after what? So you have to add संवत्सर अनन्तरम्, after one year. Here we talk next moment but there in the original story संवत्सरादूर्ध्वम्, after one year of a life of तपस्, ब्रह्मचर्य and श्रद्धा. After finding that the students were fit enough for questions, they were पात्रम्, पिप्लाठ allowed the students to ask the question. All this you have to supply.

So one year was over, teacher found the students to be fit and the students approached him and they are going to ask the question. Now the first student is coming up. Who is he?

**कबन्धी कात्यायनः:** So in the list the sixth one. In the first मन्त्र six students were talked about and in the reverse order the questions are going to be asked. The sixth student will ask the first question, fifth will be the second, fourth will be the third, third will be fourth, second will be fifth, and first will be last. So that way the questions are going to be asked. अतः कबन्धी कात्यायनः: They are not two students, remember. कबन्धी alias as they say, कबन्धी otherwise known as कात्यायनः: उपेत्य. उपेत्य means after approaching. Because it is said that when you ask, you should read गुरु गीता and some other पुराणIs how you should treat a teacher, my god! If you see it seems we cannot do it. So when he walks you should walk behind and how you should talk, all those restrictions are mentioned not that standing far away like in the house she will be in the kitchen and he will be in the front therefore it should not be talked loudly from distance, he has to go nearby and there afterwards with proper attitude he should ask. And therefore he says कबन्धी कात्यायनः: उपेत्य – he went near the teacher. प्रश्नः – he asked. Now comes the first question. So you should remember the six questions. The first question is: भगवन्. So first he addresses the teacher as भगवन्, Oh Lord! Again indicating his reverence to the teacher. कुतः ह वा इमाः प्रजाः प्रजायन्ते – from what source are all these प्रजाः,

प्रजा: means living beings, प्राणिणः. कुतः means कर्मात् कारणात्, from which cause do all these living beings प्रजायन्ते – come up, originate. So in short, what is the origin of species as they say, so what is the origin of all living beings? In short, the question is regarding सृष्टि. How does the creation of all living beings takes place? कुतः ह वा. वा should be converted into वै. ह वै are just for emphasis, no special meaning for them. इमा: प्रजा: So when he says इमा:, he must be referring to all the जीवराशिः. Therefore, right from देवs onwards up to a tree स्थावरजड्गमरूप चराचर जीवराशिः इति. इति indicates with an inverted commas. इति कबन्धी कात्यायनः पप्रच्छ, thus he asked. This is the question. Now the teacher has to answer. Continuing;

### Verse No. 1.4

**तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेत्येतौ मे बहुधा प्रजा: करिष्यत इति ॥ ४ ॥**

So in the उपनिषद् the punctuation marks should be put properly. In some books punctuation may not be clear. So in the previous मन्त्र, “अथ कबन्धी कात्यायन उपेत्य पप्रच्छ.” This is a statement of whom? The उपनिषद् itself is making this statement. And after पप्रच्छ should be next sentence within inverted commas, these are the words of the student. Therefore, then पप्रच्छ. भगवान् onwards should be within inverted commas. And here also, in this मन्त्र also “तस्मै स होवाच” fullstop. Then “प्रजाकामो वै प्रजापतिः सः तपः

अतप्यत” that is another sentence. Then “स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं” is another sentence. Otherwise later when you read उपनिषद् it appears as though one sentence. You can't imagine a sentence without punctuation. Therefore, up to रयिं च प्राणं is one sentence. Then एतौ मे बहुधा प्रजाः करिष्यत इति. So तरमै स होवाच, this is the *Upanishadic* word, उपनिषद् tells us the story. What does it say? सः पिप्लादः तरमै कात्यायनाय उवाच – that teacher पिप्लाद answered the student कात्यायन. And here afterwards it is going to be the words of the पिप्लाद teacher, he is going to talk about the creation now. Here afterwards the description of creation is going to come and for that he introduces the creator first. And here the creator is हिरण्यगर्भः who is known as प्रजापतिः. And you should remember really speaking हिरण्यगर्भ himself is created. हिरण्यगर्भ sometimes known as ब्रह्माजि, ब्रह्म, हिरण्यगर्भ, in this context प्रजापतिः. So this हिरण्यगर्भ's definition you should remember. समष्टि सूक्ष्मशरीर उपहितम् चैतन्यम् is हिरण्यगर्भ. And हिरण्यगर्भ is really born out of whom? हिरण्यगर्भ is born out of, you should remember मुण्डकोपनिषद्, is born out of ईश्वर, who is समष्टि कारणशरीर उपहितम् चैतन्यम्, माया उपहितम् चैतन्यम्. And therefore, original creator is ईश्वर and from ईश्वर हिरण्यगर्भ is born and the हिरण्यगर्भ becomes the creator of the rest of the creation. So first ब्रह्मा is created and ब्रह्मा becomes the creator of all other beings.

ब्रह्मा देवानां प्रथमः संबभूत ॥ मुण्डकोपनिषद् १-१-१ ॥

First ब्रह्मा is born and there afterwards ब्रह्माजि creates all other beings. And here the birth of ब्रह्माजि is not mentioned, here we are discussing only from ब्रह्माजि onwards how the creation came that is our discussion here. And therefore, we have to remember this - it starts from हिरण्यगर्भ here. It is said that ईश्वरः, the Lord created ब्रह्माजि. In the भागवत पुराण and all it will be so dramatically said therefore it will become clearer. Here उपनिषद् just puts in a nutshell. So ईश्वरः, in भागवतम् it will be described as विष्णु, समस्ति कारणशरीरम् चैतन्यम् is called विष्णु. विष्णु creates ब्रह्मा out of his navel. ब्रह्मा is created and there afterwards विष्णु does not directly create all beings, विष्णु puts ब्रह्माजि incharge of the creation of all other things. In भागवतम् and all they give a long story. So ब्रह्माजि came first and so he looked around, he didn't know anything, then he was asked to create, then ब्रह्माजि says you are asking me to create 'I don't know how?', then it is said that ईश्वर taught ब्रह्माजि how to create.

ॐ यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै ॥  
श्वेताश्वतरोपनिषद् ६-१८ ॥

ईश्वर gave all the scriptural knowledge and all the सृष्टि technical know-how, so all those things were given to ब्रह्माजि and there afterwards ब्रह्माजि creates all other. So those stages are not mention here. And after विष्णु taught everything to ब्रह्माजि what happened? ब्रह्माजि developed an interest in the creation. Earlier he was not having any interest. So then he developed an interest, that is said here. **प्रजापतिः** means

**हिरण्यगर्भः प्रजाकामः** अभवत् – became desirous of creating this universe. Why? Because necessity is the mother of invention. So anything you create only when you feel the necessity of it. When it is very hot and you are not able to stand, you think of inventing a fan and then AC, everything. So काम is the source behind कर्म. जानाति, इच्छति, यतते. He knows desires work for. So हिरण्यगर्भ also knew about creation, desired to create, otherwise he would not have come and thereafter he created. So प्रजापतिः प्रजाकामः अभवत्. Indeed वै is emphasis. And afterwards what did you do? सः तपः अतप्यात – there afterwards he performed the तपस्. Because as I said he didn't know how to create. The details of the creation etc., he didn't know, therefore he did तपस् on ईश्वर, समष्टि कारणशरीर उपठितम् चैतन्यम् he meditated upon that Lord. And then what happened? That Lord gave him the knowledge. Therefore, in keeping with the scriptures he remembered the previous order of the creation. So here तपस् means visualization of the पूर्व सृष्टि. पूर्व सृष्टि विषय आलोचनम् कृतवान् इत्यर्थः. Because this is not the fresh सृष्टि, सृष्टि is अनादि-अनन्त and therefore you should remember no ब्रह्माजि creates a fresh creation, because ब्रह्माजिस themselves appear, creates, disappear, again another ब्रह्माजि comes, appears, creates, disappears. Like that ब्रह्माजिस themselves come and go

अव्यत्काद् व्यत्कायः सर्वाः प्रभवन्त्यहरागमे ।  
रात्यागमे प्रलीयन्ते तत्रैवाव्यत्कासंजके ॥ गीता ८-१८ ॥

And therefore here ब्रह्माजि's तपस् is visualization of the पूर्व सृष्टि. And that too in keeping with the कर्म of all the people, because देवs have to be created - इन्द्र अग्नि वरुण etc. But I have told you इन्द्र वरुण अग्नि etc., are not people but they are themselves posts alone, therefore we have to find out who have done hundred आश्वमेधयागs. So in पुराणs and all we read whoever has done sufficient कर्म for इन्द्र पदवि that जीव must be made into इन्द्र. And another जीव who has done proper rituals must be made into अग्नि. Thus देवs, मनुष्यs, पशुs, पाक्षिः all of them are to be created and they are not by chance but they are all according to

यथा कर्म यथा श्रुतम् ॥ कठोपनिषद् २-२-७ ॥

and therefore he has to visualize the कर्मs and he has to visualize the methodology of creation in keeping with the पूर्व सृष्टि. So, सः तपः अतप्यत. And there afterwards what? There afterwards he created. So here afterwards the details of the creation are going to come. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्र॒ञ्जु उपनिषद्

प्रथमः प्र॒ञ्जः

सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च गार्व्यः  
कौसल्यश्वाख्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते  
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति  
ते ह समित्पाणयो भगवन्तं पिप्लादमुपसन्नाः ॥ १ ॥

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं  
संवत्स्यथ यथाकामं प्र॒ञ्जान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो  
वक्ष्याम इति ॥ २ ॥

अथ कबन्धी कात्यायन उपेत्य प्रप्रच्छ भगवन्कुतो ह वा इमाः  
प्रजाः प्रजायन्त इति ॥ ३ ॥

तरमै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स  
तपस्तप्त्वा स मिथुनमुत्पादयते यस्य च प्राणं चेत्येतौ मे बहुधा  
प्रजाः करिष्यत इति ॥ ४ ॥

Of the six students कबन्धी otherwise known as कात्यायन puts a question to पिप्लाद ऋषि regarding the सृष्टि. He asked the question कुतो ह वा इमाः प्रजाः प्रजायन्त इति – from what source these प्रजाIs come into being. And not it is not merely the source alone, he wants to know in what order or in what manner the creation comes out. This is the question. And पिप्लाद begins to answer and here he is talking about the creation from हिरण्यगर्भ onwards. Normally, in the उपनिषद् creation begins from ब्रह्मन् itself and the general pattern is from ब्रह्मन् the पञ्चभूत्स came and the समस्ति प्रपञ्च came, identified with the समस्ति सूक्ष्म प्रपञ्च हिरण्यगर्भ comes to picture that is the general pattern. But in this उपनिषद् from हिरण्यगर्भ onwards alone सृष्टि is

discussed. And हिरण्यगर्भ is here called प्रजापति and here also प्रजापति otherwise हिरण्यगर्भ before creating the universe does तपस् as we saw in तैतिरीयोपनिषद्.

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत ॥ तैतिरीयोपनिषद् २-६-४ ॥

In तैतिरीयोपनिषद् ब्रह्मानन्द वल्ली we saw but the only difference is there in 'स तपोऽतप्यत' स means माया सहितम् ब्रह्मा, ईश्वरः but here सः means हिरण्यगर्भ. That is the difference. And just as there ईश्वर performed तपस्, here हिरण्यगर्भ is also performing तपस्. And the meaning of the तपस् is exactly the same as in तैतिरीयोपनिषद्. तपस् means visualization, mental picturisation of the whole creation to come. So mental visualization means all the कर्मस of the जीवराशिः must be kept in mind and accordingly various fields of experience must be created. Just like when a house is built different members of the house should be kept in mind. When the thought of wife comes then what room is created? Kitchen. And when the thought of the child who is going to school that child comes, you have to create a studyroom. And similarly when you think of आतिथि - drawing room, visiting hall etc. Thus for every individual a respective field is necessary, similarly all जीवs require different different fields and all the things have to be kept in mind, that is called तपः,

यस्य ज्ञानमयं तपः ॥ मुण्डकोपनिषद् १-१-४ ॥

visualization here is called ज्ञानम् and not only he remembers them, he remembers the previous सृष्टि also,

सूर्योचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । ॥ ऋवेदः मण्डल १०-१४० ॥

यथा पूर्वं सृष्टिः आसीत् तत् स्मृत्वा इदानिम् अपि सृष्टिं करोति, remembering the previous creation प्रजापति or known as ब्रह्माजि otherwise known as हिरण्यगर्भ plans this creation and that is said here. स तपोऽतप्यत् स तपस्तप्त्वा up to that we saw. So planning is ready, visualization is ready only now the contractor the workers have to come and as far as Lord is concerned workers are not necessary, सङ्कल्प मात्रेण सर्वम् सृजति. And here afterwards the सृष्टि details are going to come. The सृष्टि will be taught in five stages, which alone I have written here in the form of मिथुन सृष्टि, लोक सृष्टि, काल सृष्टि, अन्न सृष्टि and finally प्रजा सृष्टि. This is how the entire section is going to proceed, because the question was अगवन्कृतो ह वा इमाः प्रजाः प्रजायन्त - how do the प्रजाः come into being was the question and therefore finally पिप्पलाद ends in प्रजा सृष्टि, because the question was dealing with प्रजाः. प्रजा is the final stage of creation. The literary meaning of the word प्रजा is living beings. प्रजा means प्राणि, all living beings whether it is plants or animals or humans, they are generally called प्रजाः. प्रजायन्ते इति प्रजाः. And here the सृष्टि will be taught in a peculiar method and in mysterious method it will be said and not only that the pattern will not be like other उपनिषद्. Therefore, it may appear a little bit

complicated. I will try to explain in the best way possible, perhaps you will have to go home and revise, because here सृष्टि is peculiar. But one point we should remember the question was about सृष्टि. कुतः ह वा इमाः प्रजाः प्रजायन्ते. The question was evidently about creation alone. The answer also is dealing with सृष्टि alone. Even though the question and answer are both dealing with the सृष्टि, the तात्पर्यम् of this section, the importance of this section is not in सृष्टि. Though the question is about सृष्टि and answer is about सृष्टि the stress is not in सृष्टि. How do you know? शङ्कराचार्य is there to help us. Now why we say in सृष्टि the तात्पर्यम् is not there? Because by knowing सृष्टि पुरुषार्थः कथित् नास्ति. We don't get any प्रयोजनम् out of it. It is purely of academic interest alone. There is no change going to be there in our life. And if निष्प्रयोजनम् topic is taught in the श्रुति then श्रुति will not be a प्रमाणम्. The very definition of प्रमाणम् is अनाधिगत अबाधित अर्थवत् ज्ञानजनकम् प्रमाणम्. It should be it अर्थवत् प्रयोजनम्. So by mere analysis of सृष्टि one is not going to get any प्रयोजनम्. So therefore सृष्टौ तात्पर्यम् नास्ति. And it is a great consolation because here the सृष्टि topic is so complicated but if it is unimportant then we can leave it saying out of syllabus. Then what is going to be the important topic here? While discussing the सृष्टि, incidentally, पिप्लाद is dealing with अपराविद्या consisting of कर्म and उपासना. And he clearly points out that those people who perform केवलम् कर्म, they will go through what गतिः कृष्णगतिः. And they

will attain what लोक? स्वर्गलोक. कर्मिणः कृष्णगति द्वारा स्वर्गलोक प्राप्नोति. कर्मिः go to स्वर्गलोक through कृष्णगति which we have seen in मुण्डकोपनिषद् therefore I will not spend lot of time in that. And similarly those people who do कर्म उपासना समुच्चयः or even केवल उपासना, advanced उपासना also those who do, for them what is the गति? शुक्लगति द्वारा they go to ब्रह्मलोक. Thus कर्म leads to स्वर्गलोक, कर्म-उपासना mixture leads to ब्रह्मलोक and these two together are called अपराविद्या. कर्म and उपासना together are called अपराविद्या. Ok. That is not discussed as the main topic because the question was dealing with सृष्टि but what पिष्ठलाद does is while answering सृष्टि question incidentally, he is incorporating, he is adding this additional point also that कर्म leads to स्वर्गलोक and that उपासना leads to ब्रह्मलोक. Ok. Why should अपराविद्या be discussed? We are studying उपनिषद् which is पराविद्या. So the next question is why should अपराविद्या be discussed? If you say सृष्टि is निष्प्रयोजनम् why should we discuss अपराविद्या? What प्रयोजनम् we get through अपराविद्या? For this आनन्दगिरी and all so beautifully they bring out this point. It is discussed for वैराग्य सिद्ध्यर्थम्, to get detachment from them. How do you get detachment? When पिष्ठलाद says कर्म gives स्वर्गलोक and कर्म उपासना mixture gives ब्रह्मलोक, one thing is clear from this that both of them do not give मोक्ष. They give rise to only ephemeral लोकs but they are not useful for a मुमुक्षु. Thus through the first chapter a student, a मुमुक्षु will

come to know that both कर्म and उपासना are not going to help me out, what I require is only ज्ञानम्. That is how this chapter is indirectly going to help पराविद्या by creating वैराग्यम्. Ok. And how will he introduce this topic? That's what I have put; while सूर्यि is talked about he will talk about moon and Sun. Moon standing for स्वर्गलोक and Sun standing for ब्रह्मलोक. While सूर्यि is talked about he will talk about moon सूर्यि and Sun सूर्यि, moon will represent स्वर्गलोक and Sun will represent ब्रह्मलोक. Then later he will talk about the दक्षिणायन and उत्तरायण सूर्यि and during that time it will be pointed out that दक्षिणायनम् represents कृष्णगति and उत्तरायणम् represents शुक्लगति and he will mention that कर्मिः will go through कृष्णगति to स्वर्गलोक and उपासकः through शुक्लगति will go to ब्रह्मलोक. And that is how सूर्यि and अपराविद्या are both going to be clubbed, which will seemingly complicate this chapter further. So if you have got the main picture, what is the main topic, what is the incidental topic, if it is clear this chapter will be easier. Ok. So now you have seen up to स तपोऽतप्यत | स तपस्तप्त्वा up to that is the preparation for the creation. Now comes the first stage of creation. What is that? सः मिथुनम् उत्पादयते. सः means प्रजापतिः. प्रजापतिः means हिरण्यगर्भः अथवा ब्रह्मा. सः हिरण्यगर्भः प्रजापतिः मिथुनम् उत्पादयते. मिथुनम् means a pair. So, मिथुनम्, युन्मम्, ठन्डम्, they are all synonyms. So first he creates a pair. What are they known as? यर्यिं च प्राणं च, which are known as यर्यि and प्राण. So this is the first

stage of creation. That is why I have written मिथुन सृष्टि is the first stage, which consists of रयि and प्राण. What do you mean by रयि and प्राण? In fact रयि and प्राण are not two things at all but they are two principles, concepts or ideas. When there are two things which are mutually complementary, we call that pair as मिथुनम्. When there are two things which are distinct, different only even though they are different, even though they are all almost opposite in nature but they put together make a whole, they are complementary pair, mutually complementary pair, complementary means what? That which completes is called complementary. So therefore रयि and प्राण are not particular thing. In any pair if they are mutually complementary one can be called रयि and the other can be called प्राण. For example if there is day and night they are mutually complementary, only when both of them put together it becomes one whole day. Therefore, day and night will be called मिथुनम् and one will be रयि and another will be प्राण. Similarly, उत्तरायणम् and दक्षिणायणम्. Both together will make a whole, they are complementary therefore they are called मिथुनम् and one is रयि and another is प्राण. Or in scientifically speaking - positive and negative. So in atom also they say there is a positive charge and a negative charge making one whole. Therefore, one is रयि and another is प्राण. In fact, what the उपनिषद् wants to say is the whole creation is made up of such complementary pairs. A very beautiful and high concept. The

whole creation is made up of such mutually complementary pairs. So in कालम् in time also you can see this complementary pairs - day and night, उत्तरायणम् and दक्षिणायणम्. You take the individual's life - birth and death. You should remember that death is also part of life only. Therefore, life if it is to be taken as a whole it must include जन्म and मरणम्, सृष्टि and प्रलयम्. Similarly, taking couple also - male and female are called मिथुनम्, one is रथि and another is प्राण. Thus, whether you take time concept or whether you take any inert thing or whether you take living beings, if we see the whole creation consist of relative pairs and as an example शङ्कराचार्य gives भोक्ता and भोव्यम्, अता and अन्नम्. भोक्ता means अता, eater, experience, subject. अन्नम् is object, eaten, experienced. There is no life possible unless there is the pair of subject and object. No doubt subject and object are विषद्वौ स्वभावौ, of opposite nature but one is incomplete without the other. The subject cannot be a complete one unless there is an object. Similarly, object is incomplete without the subject. There cannot be an experiencer without an object of experience. And you cannot talk of an object of experience without an experiencer. Therefore, subject and object is what? मिथुनम्, one is रथि and another is प्राण. And it is this relative concept, because सृष्टि means relativity will come, so it is this relative concept which is created first by प्रजापति. And creation means they are inseparable, that is why अर्धनारीश्वर concept. All those

things indicate what? The whole consist of mutually complementary pair. And that is what is said here. रयिं च प्राणं च. So what is the translation. रयि means रयि. It is very difficult to translate. Many people, many commentators in English they have tried to use some word or the other but what I find is any translation we use it doesn't fit in properly, they can come only to the nearest translation, therefore what I decided is not to translate it. रयि means रयि, that means one of the mutually complementary pairs. रयि means what? One of the complementary pairs. प्राणि means what? The other of the mutually complementary pairs. So if you go by शङ्कराचार्य you have to translate as subject and object. But that will create problem, when day and night comes - which is object and which is object? So thus if you want you can use some such words but what I prefer is to call रयि as रयि and प्राणम् as प्राणम्. But dictionary meaning is what? The dictionary meaning of रयि is water or wealth. रयि literally means water or wealth. And प्राणः is well known word. प्राणः means the vital force, vital energy is called प्राणः. This is the literal translation. But we will keep only रयि and प्राण. So, सः मिथुनम् उत्पादयते रयिं च प्राणं च. Ok. For what purpose? That is said “एतौ मे बहुधा प्रजाः करिष्यत” इति. With this intention, this is within inverted commas, which indicates the intention of प्रजापति. So thinking that एतौ एतौ means रयिप्राणौ, this pair मे बहुधा प्रजाः करिष्यतः – will produce many beings ultimately, through various stages. So this pair

will produce many living beings ultimately, मे. मे means for me, who is the father, for me the father let this pair produce many living beings by going through the stages of what you call लोक, then कालम्, then अन्नम् and then ultimately प्रजाः also. In अन्नम् also you will find this pair will be there. When अन्नम् enters a male it will become बीजम् and अन्नम् enters a female then it becomes again the potential form of that, in English medicine they say ovum and sperm, they are the two aspects of अन्नम् representing रसि and प्राणि, mutually complementary thing. With these two aspects only all the beings are born and you take every being every being consist of again male and female principle, x chromosome and y chromosome. So in male also there are some female principles are there, in female also male principle are there. Then how is male a male and female is a female? Predominance of male principle if it is there it becomes male, predominance of female principle is there is called female. What I want to say in everywhere you will find mutually complementary pairs. Thus from this alone the whole creation is going to come. That is the topic here. So, एतौ रसिप्राणौ बहुधा. बहुधा means what? In manifold ways with different characters, with different nationality, with different intelligence, with different कर्म्स, बहु प्रकारेण. And not only that of various species also - human species, animal species, bird species, tree species. Thus बहुधा अनेक प्रकारेण प्रजाः करिष्यतः. करिष्यति, करिष्यतः, करिष्यन्ति. करिष्यतः is

dual. Because एतौ is dual. So this pair should be producing many living beings and I will become the great creator, पितामहः; therefore प्रजापति is called पितामहः. Normally, you can say grandfather, great grandfather but प्रजापति is in the nth grade. Therefore, what you do? You generally call him पितामहः. So for me this will be created. Ok. Continuing;

### Verse No. 1.5

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतसर्वं यन्मूर्त्तं चामूर्त्तं  
च तरमान्मूर्तिरेव रयिः ॥ ४ ॥

Now the second सृष्टि is going to be लोक सृष्टि and we will have a pair of लोकs because at every stage we will have a pair you should remember. And what type of pair it will be? It will be mutually complementary pair of लोकs should be created and if they are mutually complementary one will be called रयि another will be called प्राणः. So what are those two लोकs? They are the moon and the Sun सोमसुर्योँ, the moon and the Sun are the first लोक pair, लोक मिथुन सृष्टि. And how do you say they are mutually complementary? Because if you observe the light the day is presided over by the Sun, the night is presided over by the moon and both together revolving creating day and night, they maintain the whole day i.e., 24 hours. Thus, the Sun and moon mutually taking charge of the creation during day and during night they make the life a whole affair. If day and night are not there our life will not be complete because, activity is completed only when it is followed by rest. And rest must be followed by activity.

And activity is presided over by the Sun, rest is presided over by the moon. Thus Sun and moon become mutually complementary. Similarly, उत्तरायणम् and दक्षिणायनम् everything will be said later. So therefore, this is the first मिथुनम्. Then the next question is of this pair which is the रयि and which is the प्राणः? That is said in this मन्त्र. आदित्यः ह वै प्राणः – the Sun is the प्राणः. And what is रयि? रयिरेव चन्द्रमा: – so moon is the रयि. You can see justification also. प्राण stand for vital force, energy etc., and Sun stands for energy, vital force. रयि stands for water, which is cool, moon is again cool. शीतांशुः. Moon is called शीतांशुः. Moon is also cool. Therefore, we can compare, we can see some common aspect also. So of these two रयि is the moon, प्राण is the Sun. After this sentence there must be a full stop in the मन्त्र, रयिरेव चन्द्रमा: अस्ति । And normally after this the उपनिषद् must have gone through next सृष्टि because लोक सृष्टि is over, next it should have gone to काल सृष्टि but the उपनिषद् is taking a small diversion, which seemingly makes further complications like, but if you understand the diversion then it will be simple. This will go on in three मन्त्र. So the next topic will be up to the eighth मन्त्र. And काल सृष्टि is going to come only in the ninth मन्त्र. So between this portion and the ninth मन्त्र we are having a small diversion. What is that diversion? We have to see. What he wants to say is, no doubt we have made a classification of रयि and प्राण. We divide the whole creation as mutually complementary pairs. But really

speaking if you make a deep analysis you will find that the fundamental nature of both of them will be the same alone. So even though there is a superficial division in the form of रयि and प्राण but if you go into the depth of it you will find that they are one and the same, रयि is identical with प्राण and प्राण is identical with रयि. And therefore, really speaking you can say everything is रयि or you can alternatively say everything is प्राण also. So this is the topic. So on deep analysis everything is रयि you can say, you can also say everything is प्राण. But for some convenience, for superficial division we call one as रयि and other as प्राण. Just like if I have to give an example, just like steam and ice. So steam and ice are different or identical? What will you say? Whatever you say it can be proved as wrong or whatever you say it can be proved as right. If I say identical then why do you name them as steam and ice? So the very fact that you are naming them by two distinct words you are trying to differentiate. But on deeper analysis you will find that steam is water, ice is water. Therefore, steam and ice are one and the same. And therefore, no doubt superficially steam-ice division have been made, one is called अमूर्तम् steam is अमूर्तम्. अमूर्तम् means what? Formless. Ice is मूर्तम् solid. Even though this seeming difference is there, you can say both are one and the same nothing but water. And therefore you can say everything is steam. Don't steam! So everything is steam because essence of steam is water, everything is water you can say or

everything is ice you can say. Either way it is ok because both of them are essentially water. Similarly, रयि's essential nature is what? प्रजापति. Because प्रजापति alone has become रयि and प्राण concept. प्रजापति being the उपादान कारणम् for रयि and प्राण, essentially रयि is प्रजापति, similarly essentially प्राण is प्रजापति. What is the logic? Because प्रजापति alone has become रयि and प्राण. In the पुराणs and all you will see that प्रजापति divided his body into two and one portion became the male principle and another portion became the female principle and after that from their combination everything was born. So in the original, during प्रलय the two were not there. So therefore who made the pair? प्रजापति alone divides himself, multiplies by division, have you seen that amoeba it multiplies by division. Similarly, प्रजापति multiplies, creates रयि and प्राण by dividing himself into two. And therefore what I want to say is रयि is originally प्रजापति प्राण is originally प्रजापति and therefore रयि and प्राण are one and the same and therefore you can say रयि is everything, you can also say प्राण is everything. That is the topic from here on up to the ninth. Now you see, रयिः वा एतत् सर्वम्. वा means है. है means really speaking. In संस्कृत, है means indeed, really speaking, factually. That is if you go into the depth of creation, what will you find? रयिः है एतत् सर्वम्. रयिः alone is everything. How should you give the logic? रयिः प्रजापतिरूपत्वात् प्रजापतिरूपेण रयिः एव सर्वम् भवति. From प्रजापति's angle रयि alone is everything. So रयिः है एतत्

सर्वम् एतत् सर्वम् means the whole creation, which consists of यत् मूर्ति च अमूर्ति च – which consists of the मूर्ति प्रपञ्च. The मूर्ति प्रपञ्च means the formed one, the embodied one, the solid one as well as the अमूर्ति प्रपञ्च, the formless, the abstract, the subtle one. So really speaking रयि alone is everything. But still what do we do? For the sake of convenience we make a superficial division. And when we make a superficial division what do we do? Whatever is अमूर्तम् that is named प्राण, everything is रयि only, still for the sake of superficial division the अमूर्ति is called प्राण. तस्मात् तस्मात् means since अमूर्ति is called प्राण. We have to take it in this way, because of all peculiar construction here. तस्मात् means अमूर्तस्य प्राणपत्वात् since अमूर्ति is superficially named as प्राण, मूर्तिः एव रयिः. मूर्तिः alone is called रयि. Ok. Even though water alone is ice, steam everything but for the sake of division, since we call gaseous part as a steam and the solid part as ice, we have conventionally decided to call the liquid manifestation alone we have decided to call water. Really speaking solid manifestation also is water alone. Similarly, रयि alone is everything but only the मूर्ति manifestation is called रयि, the अमूर्ति manifestation is called प्राण. So तस्मात् मूर्तिः एव रयिः. With this one part of the diversion is over. What is that one part? रयिः एव सर्वम्. रयिः सर्वात्मकः प्रजापतिरूपत्वात्. Then what should be the next topic? You can easily imagine, in the same way प्राणः आपि सर्वात्मकः. You can also say प्राण is everything. What is the reason? The

reason is the same - प्राण being प्रजापति, प्रजापति being everything, प्राण is everything you can say. And that topic is going to come in the next three मन्त्रas. So मन्त्रas number six, seven and eight, the topic is प्राणः सर्वात्मकः. रयिः सर्वात्मकः इति एतत् पर्यन्तम् उक्तम्. रयिर्वा एतत्सर्वं यन्मूर्त्यं चामूर्त्यं च तस्मान्मूर्तिरेव रयिः. Now what do we say? प्राणः सर्वात्मकः. Ok. Is it not possible to say directly that प्राण is सर्वात्मकः, everything? For that the उपनिषद् is using another method. We have already said, Sun is प्राण we have said, moon is रयि we said. Therefore, the उपनिषद् says now सूर्यः सर्वात्मकः. And सूर्य is what? प्राणः. And therefore we can say प्राणः सर्वात्मकः. Therefore, प्राणस्य सर्वात्मकत्वम् सूर्यस्य सर्वात्मकत्वद्वारा उक्तम्. That is going to be the next three मन्त्रas, how the Sun rises, so sunrise and all those things we said, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 1.4 - 1.9

तस्मै स छोवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स  
तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेत्येतौ मे बहुधा  
प्रजाः करिष्यत इति ॥ ४ ॥

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्त्तं चामूर्त्तं  
च तस्मान्मूर्तिरिव रयिः ॥ ५ ॥

The first student asked a question regarding the प्रजा सृष्टि. In answer to this question पिप्पलाठ is talking about the सृष्टि in various stages. The सृष्टि beginning from the प्रजापति otherwise known as हिरण्यगर्भ is being discussed here. And the सृष्टि is in the form of pairs and the first pair happens to be रयि and प्राण. I said that रयि and प्राण are not exactly two things but they are two principles representing द्वंद्वs, pairs of opposite which are mutually complementary. When I say mutually complementary I mean both of them together make a whole. Like day and night making a whole day, like birth and death making a whole life, like that रयि and प्राण are mutually complementary pair. That is the first creation, which we called as मिथुन सृष्टि. And there afterwards we are going to get सृष्टि in stages like लोक सृष्टि, काल सृष्टि, अन्न सृष्टि and finally प्रजा सृष्टि. So after मिथुन सृष्टि, लोक सृष्टि has been introduced. It is in the form of the चन्द्र and सूर्य. The moon and the Sun are said to be mutually complementary pair. Of this pair the moon is supposed to be रयिः and the Sun is supposed to be प्राणः. Having said this पिप्पलाठ is making a small diversion, that is what we are seeing now. The idea he

wants to convey is that this रयि-प्राण division is only from superficial angle. If you go into the depth of रयि, it will be none other than प्रजापति himself, who is the कारणम्. So the essence of रयि is प्रजापति. रयिः प्रजापत्यात्मकः प्रजापति कार्यत्वात् यथा घटः मृदात्मकः कर्मात्? मृद् कार्यत्वात् यथा आभरणम् स्वर्णात्मकम् स्वर्णं कार्यत्वात् एवम् रयिः अपि प्रजापत्यात्मकः प्रजापति कार्यत्वात्. Since रयि is born out of प्रजापति, the essence of रयि must be प्रजापति. In the same way, when you go into the depth of प्राण, the essence of प्राण also is प्रजापति, because प्राण also is born out of प्रजापति alone. And therefore, रयि is essentially प्रजापति, प्राण is essentially प्रजापति. And therefore you can say everything is रयि or you can say everything is प्राण. Remember the example, ice also can be called water, steam also can be called water, but still when water is in gaseous form we have agreed to call it as steam and when the very same water is in solid form we have agreed to call it as ice. Thus the ice-steam division caused by मूर्ति-अमूर्ति condition, gaseous-solid condition is only a superficial division, everything is essentially water alone. And therefore, पिण्डाद says रयि alone is the entire creation consisting of मूर्ति प्रपञ्च as well as अमूर्ति प्रपञ्च, the formed creation as well as the formless creation. So, रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च. But still what we have done is whatever is मूर्तम् we generally call रयि and whatever is अमूर्तम् we have decided to call as प्राण, really speaking both are रयि, but we have made a temporary

व्यावहारिक division - मूर्तम् as रयि. That is what he says, तस्मात् तस्मात् means what? यस्मात् अमूर्तम् प्राणः इत्युच्यते तस्मात् मूर्तम् रयिः इत्युच्यते. But really speaking रयि is everything. Having said this much here afterwards what पिप्लाद is going to say is that the same truth can be seen in the case of प्राण also. And we can say प्राण is everything. And what is the logic? प्राण is essentially प्रजापति, प्रजापति is everything and therefore, प्राण is everything. So see the steps - प्राण is essentially प्रजापति and प्रजापति is everything and therefore, प्राण is everything. This is the topic in the next three मन्त्राः, i.e., six, seven and eight. The topic is प्राणस्य सर्वात्मकत्वम्. रये: सर्वात्मकत्वम् उक्तम् कुत्र उक्तम्? पञ्चमे मन्त्रे, रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरिव रयिः. In the fifth मन्त्रा, has been mentioned, in six, seven and eight प्राण's सर्वात्मकत्वम् is to be said. But for this the उपनिषद् is adopting an indirect method again. It doesn't say प्राण is सर्वात्मकः directly. It says आदित्यः the Sun is सर्वात्मकः, is in the form of everything. And we have already seen the Sun is said to be प्राण and therefore when Sun is said to be everything, indirectly it means प्राण is said to be everything. So, सूर्यद्वारा प्राणस्य सर्वात्मकत्वम् वदति श्रुतिः. We will read that.

### Verse No. 1.6

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्रात्यान्प्राणाब्रह्मिषु संनिधते । यहक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वन्प्राणाब्रह्मिषु संनिधते ॥ ६ ॥

So what happens during सूर्योदय is being said here. When the Sun rises which is a very casual affair for us, majority of us won't even notice and majority of people might not have even got up, but the सूर्योदय is here intimately experienced by the author. He says the rays of the Sun gradually spreads to all directions. प्राचीम् दिशम् – eastern direction, then northern, southern and all directions its spreads and सूर्य प्रकाश which is full of life and energy pervades everything and by pervading the Sun is making all जीवराशिः to be one with itself. The Sun is embracing the जीवराशिः as it were and it is becoming one with all the जीवराशिः. It swallows as it were. But even though it is put in such a superficial language the idea conveyed is the Sun alone is giving life and energy to all people and therefore the very existence of people is the Sun's energy alone and therefore there are no people other than the Sun. Even if you argue that we are surviving because of food alone, you know the food also consist energy borrowed from the Sun alone.

गामाविष्य च भूतानि धारयाम्यहमोजसा ।

पुणामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ गीता १४-१३ ॥

So the solar energy alone is ultimately going to be our solution. The scientists themselves are almost coming to that alone. They will thank पिघलाट at that time perhaps. So therefore, the उपनिषद् puts in a different language, the Sun pervades everything, embraces everything, exchanges its energy with everything. Therefore, everything is essentially

the expression of the Sun alone. And therefore, सूर्यः सर्वात्मकः, the life in everyone is सूर्य alone. That is the idea here. अथ आदित्यः उदयन् – now when the Sun is rising, प्राचीम् दिशम् प्रविशति – and when it is spreading, entering the eastern direction. The Sun entering the eastern direction means the rays of the Sun spreading that direction. By that spreading what does the Sun do? तेन. तेन means प्राची टिक् प्रवेशनेन by the entry into the eastern direction, प्राणान् शिषु संनिधत्ते – it absorbs all the प्राणIs. Here प्राणIs means प्राणIs, all the living beings it absorbs into its rays, it merges all the जीवराश्वIs into its rays. And by this merger it is giving life to all जीवराश्वIs. Therefore, the very life in all living beings is given by this alone. Not only the life according to गायत्री मन्त्रा even the बुद्धि शक्ति is given by

तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

Whether it is the physical energy that we have or whether it is the pranic energy that we have or whether it is the intellectual energy that we have they are all supposed to be a blessing given by सूर्य भगवान्. The scientists talk about the physical energy alone but the शास्त्रा talks about the प्राणशक्ति as well as the बुद्धि शक्ति. Therefore, they are all what? The chunk of the Sun alone. In fact, according to science the very earth itself is nothing but a portion of सूर्य alone, then what to talk of the physical body, what to talk of the life that we have? Therefore, it absorbs all the प्राणI into its rays. First in the eastern direction. There afterwards what? It begins to spread to all

other directions. यत् दक्षिणाम्. Hear the sentence is incomplete, we have to fill up the sentence according to the previous sentence. यत् दक्षिणाम् दिशम् प्रविशति तेन दक्षिणात्यान् प्राणान् रशिमषु संनिधत्ते – when it is entering the southern direction it is taking or it is absorbing the प्राणIs of southern direction unto itself. Similarly, यत् प्रतीचीम् दिशम् प्रविशति again you have to fill up in the same way, it absorbs all the प्राणIs which are in the प्रतीची direction. प्रतीची means what? Western. And उदीचीम् means northern. So in each one you have to fill up - यत् उदीचीम् दिशम् प्रविशति again. Then यत् आधः – when the sun's rays pervades the आधः. आधः means what? Downwards. So four quarters are over. Now आधः, the downwards it is said. यत् ऊर्ध्वम् – when it is spreading upwards. So आधः means under the ground also there are so many, above the ground also there are so many, all of them. And यत् अन्तरा दिशः – when it is spreading the intermediary direction. So the four main quarters and the four intermediary quarters like southwest etc. In general the उपनिषद् concludes, यत् सर्वम् प्रकाशयति – in short, when it is illuminating all the जीवराशिः. तेन सर्वान् प्राणान् रशिमषु संनिधत्ते – by that illumination of all beings what the Sun is doing is absorbing all the जीवराशिः into itself or exchanging the energy with the जीवराशिः. In short, there is no difference between the सूर्य and the जीवराशिः. So solar energy alone is the energy in all the people in different forms. Therefore, सर्वम् प्रकाशयति

तेन सर्वान् प्राणान् रश्मिषु संनिधते. So संनिधते means absorbs, takes unto itself, embraces, becomes one. Continuing;

### Verse No. 1.7

**स एष वैश्वानरो विश्वरूपः प्राणोऽनिरुदयते । तदेतद्वाभ्युत्तम् ॥ ४ ॥**

So because of this reason the सूर्य भगवान् gets different names. As it is said in आदित्य हृदयम् varieties of names are given, all are based on this alone. What are the names? वैश्वानरः. So सूर्य भगवान् is the one which is in the form of all human beings. The सूर्य भगवान् alone is the one who is in the form of all beings, the very life in every being is none other than the सूर्य. विश्वे च ते नराश्च विश्वेनराः विश्वेनराः एव वैश्वानरः. विश्वे means all, नरः means human being. Human beings refers to beings here. So सूर्य is in the form of all beings. That means minus the सूर्य no beings can be there at all. When सूर्य is a little bit more powerful itself we are not able to, we cannot absorb more light. Either you say heatwave dust otherwise cold wave dust. Remember both are because of the Sun's presence or absence alone. Therefore, the very life is because of सूर्यः. That is why the very word सूर्यः comes. What is the derivation of सूर्यः? सुष्ठु ईरयति प्रेरयति सर्वान् इति सूर्यः. That which activates everyone, प्रेरणाम् करोति, enlivens, activates. That is why night it is very difficult to be active. So with सूर्योदय alone energy comes. So therefore, वैश्वानरः is the one who is विराट, the essence is विराट alone. And विश्वरूपः – the one who is in the form of everything in

the creation. विश्वानि रूपाणि यस्य. So the difference between वैश्वानरः and विश्वरूपः is वैश्वानरः refers to all beings, animate and विश्वरूपः refers to all inanimate things. So the one who is in the form of all beings and the one who is in the form of all things. And another name for सूर्य भगवान् is प्राणः – so the one who is the very प्राणः, the very life of all beings. Because of this reason alone आदित्य is called प्राणः. And another name is अग्निः – the one who is in the form of अग्निः, the fire principle. The only difference is when the fire principle is up above we call it सूर्यः, when the fire principle is down on the earth we call it अग्निं तत्त्वम्. One is दिविष्ठ अग्निः and this is भूविष्ठ अग्निः one is down and other is up, both are fire principles alone. That is why whether the heat is through fire or through the Sun the experience is the same. So therefore, अग्निः उदयते – thus the सूर्य भगवान् who is in the form of वैश्वानरः, विश्वरूपः, प्राणः and अग्निः उदयते he rises mingling with all people. and what is the essence to be conveyed through these two मन्त्राः? Remember सूर्यः सर्वात्मकः.

वित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याऽनोः । आपा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तरथुषक्ष ॥ तत्त्वक्षुर्देवहितं पुरस्तात्तुक्रमुत्त्वरत् । पश्येम शरदः शतं जीवेम शरदः शतम् ।

This is सन्द्यावन्दनम् मन्त्र. So in all the three times especially in the morning and in the afternoon the glory of सूर्य भगवान् is brilliantly described and there in the conclusion

सूर्यः आत्मा जगतः तस्थुषश्च. सूर्यः is the very of आत्मा, the very essence, the very content of जगतः तस्थुषश्च, the mobile as well as the immobile, the moving as well as the nonmoving, the चरम् as well as the अचरम् creation. And therefore, सूर्य is there described as सर्वात्मा and it is that indicated through this सूर्योदय statement. And in support of this here पिपलाद or the उपनिषद् is quoting a ऋग् मन्त्र. Because often the ब्राह्मण portion takes the support of मन्त्र portion. That is why in तैतिरीयोपनिषद् often we saw,

तदप्येष श्लोको भवति ॥ ... प्राणं देवा अनु प्राणन्ति । and again तदप्येष श्लोको भवति ॥

So, वेद itself quotes the वेद but generally it is the ब्राह्मण portion happens to be a commentary upon the मन्त्र portion and therefore often ब्राह्मण portion quote मन्त्र portion in support of itself. Similarly, this is a ब्राह्मणोपनिषद् and therefore in support of this statement he is now quoting the ऋग् मन्त्र and that is why it is said तदेतत् ऋचा अभ्युक्तम्. तदेतत् means this particular idea. Which particular idea? That सूर्य भगवान् alone is in the form of whole creation, आदित्यः सर्वात्मकः इत्यस्मिन् अर्थे आदित्यः अयम् अर्थः ऋचा अभ्युक्तम् ऋग् मन्त्रेण अभ्युक्तम् is also said by the following ऋग् मन्त्र. We will get the quotation of ऋग् मन्त्र now, for that the introduction is given by the following ऋग् मन्त्र also, सूर्यस्य सर्वात्मकत्वम् एव उक्तम्. Ok. What is that ऋग् मन्त्र?

## Verse No. 1.8

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।  
सहस्ररशिमः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

So the सूर्य भगवान्'s description is given. Each name is an epithet of Sun showing its glory, its सर्वात्मकत्वम्. So what is सूर्यः? विश्वरूपम्, which we saw in the previous मन्त्र itself विश्वानि रूपाणि यस्य – the one who is in the form of the whole creation. हरिणम्. हरिः in this context means रशिमः or rays. So हरिणम् means रशिमवन्तम्.

रशिममन्तं समुद्यन्तं देवासुरनमस्कृतम् । पूजयस्व विवर्खन्तं आस्करं भुवनेश्वरम् ॥ ६ ॥ सर्वदेवात्मको ह्येष तेजस्वी रशिमभावनः ॥ ॥ आदित्यहृदयम् ॥

So हरिणम्, रशिममन्तम्, the one who is full of rays. जातवेदसम् – so the one who is omniscient. जातं जातं वेति इति जातवेदः. We had seen before in केनोपनिषद्,

तेऽग्निमबुवञ्जातवेद एतदिजानीहि इति ॥ केनोपनिषद् ३-३ ॥

जातवेदः means the omniscient one. And सूर्य भगवान् can be called omniscient from two different angles.

One meaning of omniscient is the one who illuminates all, सर्वम् प्रकाशयति. And therefore it is said to be omniscient. If you take the Sun as a star, a material, a matter principle. You can say that Sun is omniscient because it illuminates everything.

But really speaking we are looking from a different angle. Even the Sun is a matter bundle, जड वस्तु we don't look upon सूर्यः from merely जड angle but we look up on the Sun along with चैतन्यम् pervading it and from that angle सूर्य becomes a देवता. Just as everyone of us is a matter bundle from the point of the body that we possess but we get a higher status of a living being because of the चैतन्यम् manifest here, similarly, everything when you look along with the चैतन्यम् it gets the status of the living being. And from that angle सूर्य represents a देवता, हिरण्यगर्भः is represented by that. So therefore, according to the scriptures सूर्य represents the हिरण्यगर्भ देवता. That is why in तौतिरीयोपनिषद्,

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तौतिरीयोपनिषद् ३-१०-६ ॥

There we have said the चैतन्यम् behind the human being and the चैतन्यम् behind the हिरण्यगर्भ both of them are one and the same. Thus there we saw आदित्यः means हिरण्यगर्भ alone. The same thing has to be remembered here also. From that angle आदित्य as हिरण्यगर्भ is जातवेद. And in fact, whenever we are worshipping सूर्य अग्नान् during सन्द्यावन्दनम् we are not worshipping that material bundle of energy but we are worshipping

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः  
सरसिजासनसंनिविष्टः । केचूरवान्मकरकुण्डलवान् किरीटी  
हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥

Therefore, सवितृमण्डलमध्यवर्ती नारायणः it is from that angle it is said to be जातवेद्.

Then परायणम् अयनम् means abode or आश्रयम्, support. And परम् अयनम् means the ultimate abode of all beings. सर्व भूतानाम् आश्रयम्, in whose presence alone all beings can survive, in whose absence life itself becomes unimaginable. Ok. Then ज्योतिः. You can understand ज्योतिः means प्रकाश स्वरूपम्, the one who is of the nature of effulgence. So if you take from material angle it is the effulgence that we are experiencing but you can look at from spiritual angle also then ज्योतिः will mean चैतन्यम् स्वरूपम्. Both angles we see. देवताहृष्ट्या चैतन्यरूपम् सूर्यहृष्ट्या प्रकाशरूपम्. That is why in गायत्री also तत्सवितुर्वरेण्यम् । भर्गो भर्गः also we give these two meanings. भर्गः means light or means Consciousness also. The light of Consciousness. Then एकम् – it is one. So सूर्यः is एकम्. So don't say stars are many. The stars do not have the status of सूर्य, stars are different as far as we are concerned because our life is governed by this particular star alone. Therefore, it is from that angle we are saying it is एकम्. Then तपन्तम् तपन्तम् means which shines all the time, which burns, which shines all the time. Now here the sentence is incomplete, we have to supply – ऋषयः विदुः. So the ऋषिः know the Sun to be of this nature. So, ऋषयः आदित्यम् विश्वरूपं विदुः हरिणं विदुः जातवेदसं विदुः परायणं विदुः ज्योतिरेकं तपन्तम् विदुः. The ऋषिः know the सूर्य भगवान् to be of this glory. And some

more glories are pointed out here. सहस्ररेत्मिः – so it is endowed with thousands of rays and शतधा वर्तमानः – the very same सूर्य भगवान् appears, manifests in hundreds of forms. शतधा means अनेकधा प्राणिभेदेन, विविध प्राणिरूपेण, in the form of मनुष्य पक्षि पशु all of them are सूर्य भगवान्'s manifestation alone. So, शतधा वर्तमानः. And प्राणः प्रजानाम् – it is the very प्राण of all beings, the very life of all beings. Who? एषः सूर्यः – so this सूर्य भगवान्. And such a सूर्य भगवान् उदयति – he raises and merges with all beings energizing them, enlivening them, becoming one with them and therefore there is no difference between सूर्य and all the beings here. And therefore सूर्यः is सर्वात्मकः and सूर्य is said to be प्राणः and therefore प्राणः is सर्वात्मकः. So previously यहि has been said to be सर्वात्मकः, now the conclusion of these three मन्त्र, the तात्पर्यम् of these three मन्त्र is प्राणः सर्वात्मकः. So with this लोक सृष्टि is over. Now we have to enter the काल सृष्टि. मन्त्र number nine.

### Verse No. 1.9

संवत्सरे वै प्रजापतिस्तस्यायने दक्षिणं चोतरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै यर्थिः पितृयाणः ॥ ९ ॥

Now why do we come to काल सृष्टि now? Because काल is produced by, produced by means it is recognized by the movement of सूर्य and चन्द्र. सूर्यचन्द्र निर्वर्तितः कालः. Because the day and night as we understand is caused by सूर्यः.

alone. Because of the सूर्य alone we have the concept of day and night. In the absence of सूर्य the day night is not possible. That is why the सूर्य is called दिवाकरः. दिवाकरः means what? दिवा means day करः means करोति. सूर्य उदयः representing the day and अस्तमनम् representing the night. Therefore, सूर्य निर्वर्तितः अहोरात्रः “अहोरात्राणि विदधद्”. Ok. And the concept of तिथि from प्रथमा to आमावस्या to पौर्णिमी and then प्रथमा, द्वितीया is another concept of कालः, which is determined by moon. So, चन्द्र निर्वर्तिता तिथिः. And these तिथिःs joined together alone becomes पक्षः, which joined together alone becomes मास, which joined together alone becomes ऋतु, which joined together alone becomes अयनम्, which joined together alone becomes संवत्सरम्. Thus तिथि, पक्षः, मास, ऋतु, अयनम्, संवत्सर सर्वे अपि because of सूर्य and चन्द्र alone. सूर्य's contribution is day-night, चन्द्र's contribution is तिथि. Nowadays nobody knows what is तिथि and all, they know only about dates. Who can tell what तिथि is today? So that concept of time is now not very much used but in those days that was used and therefore that is being pointed out. Therefore, after सूर्य चन्द्र सृष्टि now we are coming to काल सृष्टि because सूर्य चन्द्र निर्वर्तित्वात् कालस्य काल सृष्टिः इदानिम् उत्प्यते. And there also संवत्सरो वै प्रजापतिः – so the whole संवत्सर, the year is said to be प्रजापति. How can you say that is प्रजापति? प्रजापतेः कार्यत्वात्. Because it is born out of प्रजापति. How do you say it is प्रजापति's कार्यम्? Now only you said it is caused by सूर्य and चन्द्र. You are

contradicting yourself. So now tell me संवत्सर is सूर्यचन्द्र निर्वर्तितः वा or प्रजापति निर्वर्तितः? What do you say? Both are right. So immediately seeing we say that the काल is because of the Sun and moon but the Sun and moon themselves are the manifestation of प्रजापति because

आदित्यो हैं प्रजापतिः, रथिरेव चन्द्रमा ॥ प्र॒णोपनिषद् १-५ ॥

it has been said. And therefore, प्रजापति alone manifest in the form of सूर्य चन्द्र and which alone manifest as संवत्सर therefore ultimately seeing प्रजापति's manifestation alone is कालम् also. Just like a child is a product of the parents you can also say it is the product of the grandparents because his parents are the product of the grandparents and and therefore ultimately we can say प्रजापति कार्यम् is the संवत्सर. And therefore the उपनिषद् says संवत्सरो हैं प्रजापतिः. And we had previous seen प्रजापति has got मिथुन आत्मकत्वम्, प्रजापति is a mixture of रथि and प्राण and therefore संवत्सर also must have this mutually complementary aspects must be there. Because if प्रजापति has got mutually complementary aspects, everything born out of प्रजापति also will have these two. And therefore we have to find out what are the रथि प्राण aspects of संवत्सर. What are they? तस्य अयने – संवत्सरम्, the year has got two अयनम्. अयनम् in English we have to say solstice. Northern solstice and southern solstice. It is all difficult, we will use the word अयनम् only. Because अयनम् is more popular as दक्षिणायनम्, उत्तरायणम्, at least it comes in सङ्कल्प उत्तरायने ... ऋतौ ... मासे ... पक्षे etc. So, अयने is

द्विवचनम् अयनम् अयने अयनानि. It is not सप्तमि, but प्रथमा द्विवचनम्. And what are they? दक्षिणं च उत्तरं च. दक्षिणायनम् six months, consisting of six months and उत्तरायणम् consisting of six months, i.e., from पोडगल् onwards उत्तरायण पुण्यकाल begins, January middle it comes, उत्तरायणम् begins it goes up to July middle and there afterwards comes दक्षिणायनम्. So these are the two अयनम् of the संवत्सर of which दक्षिणायनम् should represent the रयि aspect and उत्तरायणम् represent प्राण aspect. And having said this much पिप्पलाठ is going to take a diversion. So what he does is he mentions each stage of the creation and goes in for a diversion. So सूर्य तोक सूष्टि was mentioned and afterwards we had a diversion. What was the diversion? रयिः सर्वात्मकः प्राणः सर्वात्मकः that was the diversion. And now we are going to get another after the दक्षिणायन उत्तरायण is the topic. And in fact, the following diversion is going to be the main topic. Sometimes PS will be very important. Often to turn the attention, very important matter should be put in PS. So, like that even though it is given as an aside topic, in fact, this is going to be the main. What is that? The कृष्णगति and शुक्लगति are going to be discussed here, which you all know very well, you are expert in those topics because in माण्डूक्य we had discussed it very elaborately, in the eighth chapter of गीता we have talked about it

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृतिमन्ययावर्तते पुनः ॥ गीता ८-२६ ॥

The only difference is here we are going to get two different names as I said in the last class कृष्णगति will be called as पितृयानः and शुक्लगति will be called देवयानः. And these two are supposed to be the subtle paths, गतिः means मार्गः or path, these two are supposed to be the two subtle मार्गाः taken by a जीव after death, not now, to reach the चन्द्रलोक or सूर्यलोक respectively. कृष्णगति leading to चन्द्रलोक, शुक्लगति leading to सूर्यलोक. The exact details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

संवत्सरे वै प्रजापतिरस्यायने दक्षिणं चोतरं च । तद्ये हु वै तदिष्टापूर्वे कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष हु वै रयिर्यः पितृयाणः ॥ ९ ॥

Talking about सृष्टि the teacher पिप्पलाद had talked about the मिथुन सृष्टि in the beginning in the form of रयिः and प्राणः. And we saw that रयि and प्राण are not exact things but they are conceptual, the mutually complementary pairs. And of this the first pair of creation is the लोक - the moon and the Sun. therefore, from मिथुन सृष्टि पिप्पलाद came to लोक सृष्टि. And the moon stands for रयि and the Sun stands for प्राण and both of them together make a whole therefore, they are a complementary pair. And incidentally you should remember the moon is known as पितृलोक or स्वर्गलोक in our scriptures. And the सूर्य, the Sun represents आदित्यलोक otherwise ब्रह्मलोक. And after लोक सृष्टि now पिप्पलाद has come down to काल सृष्टि. And the highest काल is the संवत्सरः, which alone is later divided into ऋतु, मास, पक्ष, दिवस. So thus पिप्पलाद says संवत्सर is प्रजापति. Because you should remember that प्रजापति alone is coming in the form of complementary pairs. Therefore, both of them are expressions of one and the same प्रजापति alone. Therefore, प्रजापति was in the form of रयि प्राण, प्रजापति was in the form of सूर्य चन्द्र and प्रजापति is in the form of संवत्सर consisting of दक्षिणायनम् and उत्तरायणम्. Of these two अयनम्,

अयनम् I told you in the last class अयनम् is the northern solstice which indicates the moon's travel in the northern and the southern direction. So when the moon travels from the north to the south from northern extreme to southern extreme, not from center but from northern extreme to southern extreme it is called दक्षिणायनम्, which comes during July middle and when Sun moves from the southern extreme to northern extreme, which is in the middle of January, that is the पोहन्नल् day, from that day onwards it is उत्तरायणम्. Because उत्तरायणम् is supposed to be good. So therefore, संवत्सरो वै प्रजापतिः तस्य अयने दक्षिणं च उत्तरं च. Of which दक्षिणायनम् is रयि उत्तरायणम् is प्राण. Now with this the काल सृष्टि or संवत्सर सृष्टि is over but before going further here also we are getting a small diversion. After each सृष्टि a small diversion is there. And what is the diversion here? Which I had talked in the last class but since there has been a gap I would like to remind that here the कृष्णगति and शुक्लगति are talked about. These two are subtle paths, not roads as we see here, but they are subtle roads, divine roads through which a जीव travels to reach चन्द्रलोक or पितॄलोक and सूर्यलोक or ब्रह्मलोक. So कृष्णगति leads to चन्द्रलोक and शुक्लगति leads to सूर्यलोक. That is why कृष्णगति also will come under रयि, चन्द्रलोक also comes under रयि. शुक्लगति comes under प्राण, सूर्यलोक also comes under प्राण. So शुक्लगति leads to सूर्यलोक and कृष्णगति leads to चन्द्रलोक. And कृष्णगति is otherwise known as what पितॄयानः. Therefore, पितॄयान leads to

चन्द्रलोक, शुक्लगति otherwise known as देवयानः only very many names but things are few, so शुक्लगति or देवयान leads to सूर्यलोक or ब्रह्मलोक. Ok. Which people will take to कृष्णगति? Is it open to all or special entry tickets are there? Yes, here also tickets are there. Who will get कृष्णगति? Those people who perform rituals, good कर्मस. So therefore, कर्मणः कृष्णगति द्वारा चन्द्रलोकम् प्राप्नुविन्ति. Ok. Then who will go to शुक्लगति? They are उपासक्स. Therefore, उपासक्स शुक्लगति द्वारा सूर्यलोकम् प्राप्नुविन्ति.

Thus,

- कर्मीs and उपासक्स are two types of people,
- कृष्णगति and शुक्लगति are two types of मार्गीs,
- चन्द्रलोक and सूर्यलोक are two types of destinations.

Thus two people, two मार्गीs and two destinations. What about ज्ञानी's? Don't forget about that? ज्ञानी neither goes to through कृष्णगति nor does he go through शुक्लगति, ज्ञानी attains oneness with ब्रह्मत् here and now. Therefore, there is no question of travel for him. therefore, we are still in अपराविद्या topic alone. We have not come to पराविद्या. Because wherever गति comes wherever कर्म उपासना topic comes they are all within the world alone, only when ज्ञानम् topic comes we are coming to पराविद्या. And that is being pointed out here in this मन्त्र. तत् ये ह वै इष्टापूर्ते उपासते – those people who pursue, उपासते here means not उपासना, in this context उपासते means कर्योति. Because it is ritual. So

those people who perform उपासते, कर्योति, अनुतिष्ठति, आचरति, performs. What? इष्टापूर्ते – the types of activities known as इष्टं पूर्तं etc. इति is there which means इत्यादि. इत्यादि उपासते. The word इष्टं पूर्तं has already come in मुण्डकोपनिषद्.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यत्क्रेयो वेदयन्ते प्रमूढाः ।  
नाकर्त्य पृष्ठे ते सुकृतेऽनुभूत्वेम् लोकं हीनतरं वा विशन्नित ॥  
मुण्डकोपनिषद् १-२-१० ॥

In the मुण्डकोपनिषद् it came. So there I had said but I will remind you. इष्टंम् means rituals, religious activities. It is defined as

अनिहोत्रं तपः सत्यं वेदानाम्चानुपालनम् ।  
आतिथ्यं वैश्वदेवत्य इष्टमित्याभिधीयते ॥

अनिहोत्रम् तपः सत्यम् – following truthfulness, वेदानाम् च अनुपालनम् – वेद अध्ययनम्, आतिथ्यम् – honoring the अतिथि's, guests, वैश्वदेव is another ritual. All these things are called इष्टम् इति आभिधीयते. इष्टम् means not that which is desired. इष्टम् is derived from the व्यज्. These are all called इष्टम् कर्म, we can say वैदिक कर्म, religious actions, ritualistic actions. Whereas पूर्तम् is said to be more of social service nature, good for the society. It is defined as

वापीकूपतडागादिदेवतायतनानि च ।  
अन्नप्रदानमारामाः पूर्तमित्याभिधीयते ॥

Digging wells, tanks, lakes etc., for the public benefit, building temples for their worship, देवता आयतनानि च –

abodes for the देवताIs. What is that? Temple. अन्नप्रदानम् – so therefore distribution of अन्नम् poor feeding. They all have been prescribed in the शास्त्रIs, remember. And आरामा: – building guest houses where the pilgrims can stay, where pilgrims can stay free of cost and where they will get food also. And doing all these things come under पूर्तम्. And etc. आटि is there. And for that we have to supply one more. दत्तम् is another type of activity. दत्तम् means

शरणागतसंत्राणं भूतानां चाप्यहिंसनम्।

बहिर्वेदि च यदानं दत्तमित्यभिधीयते ॥

शरणागतसंत्राणम् – when anybody comes to you for protection, they don't have enough money, they don't have shelter and you help him out by giving money or putting in an orphanage or something that is all शरणागत रक्षणम्. भूतानाम् च अपि अहिंसनम् – and leading a life of in which I won't harm anyone, observing the values and बहिर्वेदि च यदानम् – giving money to the people outside यज्ञशाल. Because if you give money within यज्ञशाल it will not be called दानम्, it will come under दक्षिणा. Only when it is outside the यज्ञशाल you just give, not for any particular reason you give charity it becomes दानम्. That is why it is बहिर्वेदि. वेदि means the यज्ञ ground. They are all called दत्तम्. These are all various good activities prescribed in our शास्त्रIs - इष्टम्, पूर्तम् and दत्तम्. And ये उपासते – whoever follows all these good activities. उपासते is plural. उपासते, उपासाते, उपासते. For them what is the फलम्? ते चान्द्रमसमेव लोकम् अभिजयन्ते – as a result of this good

कर्मस they go to the चान्द्रमसम् लोकम् the चन्द्रलोक otherwise known as पितृलोक otherwise known as स्वर्णलोक. Ok. One word is there in between कृतम् उपासते. कृतम् means कर्म. So they are performing इष्टापूर्तांदि कर्मस alone. So why the उपनिषद् is emphasizing that? कृतम् एव उपासते. It is to indicate that they have not attained ज्ञानम् or मोक्षा, because ज्ञानम् or मोक्षा doesn't come under कर्म. Because in the मुण्डक it has been said नास्ति अकृतः कृतेन. That कृतम् we have to take here. Where it comes?

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो

निर्वेदमायान्नास्त्यकृतः कृतेन । ॥ मुण्डकोपनिषद् १-२-१२ ॥

Therefore इष्टम् is a कर्म alone, पूर्तम् is a कर्म alone, दत्तम् is a कर्म alone, whereas मोक्षा is different from all these, therefore they will get स्वर्णलोक but अकृतः मोक्षाः तैः न लभ्यते. They won't get मोक्षा that has been mentioned in a small bracket. Like smoking is injurious to health. And what they write in big letters? 'Every puff is a promise' that is written in a big letters and quietly they write that 'smoking is injurious to health'. Like that ते चान्द्रमसमेव लोकमभिजयन्ते is written in bold letters and then quietly he is hinting कृतम् एव it is after all done and therefore it will be done away with. How do you know that? Read the next line. कृतत्वात् एव ते पुनरावर्तन्ते एव – they will definitely necessarily when the visa is expired पुनरावर्तन्ते. That is what is said in the मुण्डक,

नाकर्त्य पृष्ठे ते सुकृतेऽनुभूत्वेमं

लोकं हीनतं वा विशान्ति ॥ मुण्डकोपनिषद् १-२-१० ॥

Just two मन्त्रs before परीक्ष्य लोकान् 1.2.10 for your reference. Because this is supposed to be a commentary upon मुण्डकोपनिषद् I have told you in the introduction. Ok. And who are going to attain this लोक that is said here. तरमात्. तरमात् means therefore, एते ऋषयः प्रजाकामा: दक्षिणं प्रतिपद्यन्ते. Here the word ऋषयः means गृहस्थाः, कर्मिणः, which is a rare usage. So let them be happy, all the time ऋषि has been used for someone else so therefore let them be happy at least once in a while. So, ऋषयः means here कर्मिणः and शङ्कराचार्य justifies that name. See literally ऋषि means what? ऋषति, जानाति इति ऋषिः. Those who know is a ऋषि. And ज्ञानिः all are called ऋषिः because they know परम्ब्रह्म. परम्ब्रह्म ऋषति इति ऋषिः ज्ञानि इत्यर्थः. Now शङ्कराचार्य says गृहस्थाः are also ऋषिः because they also know. But what they know alone is different. Therefore, शङ्कराचार्य says स्वर्गम् ऋषति, जानाति इति ऋषिः. Not परम्ब्रह्म but they know what is स्वर्गलोक and they know what is the path to the स्वर्गलोक and they know what are the necessary rituals to be performed and therefore they also can be called ऋषि. What is wrong in it. So स्वर्गद्रष्टारः ऋषयः. And how do you know they are गृहस्थाः only? How do you differentiate? See for that adjective has been given, प्रजाकामा: – those who are interested in प्रजा, प्रजा means children. And from this alone we get the idea that it is गृहस्थाः ऋषयः. Otherwise how can प्रजाकामा: come in the case of सन्यासि विषयः? It will not work, isn't it? Therefore, the word प्रजाकामा: helps us in

understanding the word ऋषिः. So प्रजाकामत्वम् गृहस्थेषु एव सम्भवति. So, these people प्रजाकामा: ऋषयः दक्षिणं प्रतिपद्यन्ते – they go to the कृष्णगति. Here दक्षिणम् represents the कृष्णगति I have already told दक्षिणायनम् represents कृष्णगति. Therefore, they go through दक्षिणम्, कृष्णगति and through कृष्णगति they go to चन्द्रलोक. Thus, प्रजाकामा: कर्मणः कृष्णगतिम् प्रतिपद्यन्ते तत् द्वारा चन्द्रलोकञ्च प्रतिपद्यन्ते. Another point also we will discuss. This is based on what we have studied before. I said दक्षिणायनम् represents कृष्णगति. Why दक्षिणायनम् represents कृष्णगति? That we didn't ask and answer. We took for granted - दक्षिणायनम् represents कृष्णगति, उत्तरायणम् represents शुक्लगति. On what basis? It is if you remember the eighth chapter of गीता,

अनिन्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गत्त्वान्ति ब्रह्म ब्रह्मविदो जनाः ॥ गीता ८-२४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निर्वर्तते ॥ गीता ८-२५ ॥

So the दक्षिणायन मार्ग is presided over by or कृष्णगति is presided over by various देवताः and those देवताः are known as दक्षिणायन देवता, कृष्ण पक्ष देवता and रात्रि देवता etc., it was said in the eighth chapter. Similarly, शुक्लगति is presided over by उत्तरायण देवता, शुक्ल पक्ष देवता and अहः देवता etc. If you remember only this much that दक्षिणायनम् represents कृष्णगति, that is the main point and उत्तरायणम् represents शुक्लगति. So कर्मणः दक्षिणम् प्रतिपद्यन्ते.

दक्षिणम् उपलक्षित कृष्णगतिम् and तत् द्वारा चन्द्रम् च प्रतिपद्यन्ते. And एष हूँ वै रयिः यः पितृयाणः – so this पितृयान मार्गं, that is this कृष्णगति also is known as रयिः. So three things are called रयिः. What are they? दक्षिण अयनम् is called रयि and the कृष्णगति which is indicated by दक्षिणायनम्, दक्षिणायनोपलक्षितम् कृष्णगतिः that is also called रयिः and through that कृष्णगति the चन्द्रलोक is reached चन्द्रलोक also is called रयिः. So चन्द्रलोक, कृष्णगति and दक्षिणायनम् all the three are called रयिः and correspondingly सूर्यलोक, शुक्लगति and उत्तरायणम् all the three are called प्राणः. एष हूँ वै रयिः यः पितृयाणः. Ok. Now we have to go to what? उत्तरायणम् दक्षिणायनम् has been talked about, now शुक्लगति has to come. That is coming in the next मञ्त्र.

### Verse No. 1.10

अथोत्तरेण	तपसा	ब्रह्मचर्येण	श्रद्धया
विद्यात्मानमन्विष्यादित्यमभिजयन्ते।			एतद्दृ
प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतरमान्न			
पुनरावर्तन्त इत्येष निरोधः   तदेष श्लोकः    १०			

So in this श्लोक the शुक्लगति is pointed out and the destination is pointed out that is आदित्यलोक or ब्रह्मलोक or सत्यलोक all are same, that is the destination and शुक्लगति is the path. Another word for शुक्लगति is what? देवयान is the path. And who are the travelers? The travelers are उपासकs. Or we can even say कर्म उपासना समुच्चयः Those who do उपासना along with कर्म, those people will attain this गति. So अथ उत्तरेण. Here उत्तर represents what? उत्तर means

उत्तरायणम् And उत्तरायणम् represents what गति? शुक्लगति. Therefore, उत्तरेण means उत्तरायण उपलक्षित शुक्लगति द्वारेण. What लोक they attain? आदित्यम् अभिजयन्ते – these उपासक्षs attain आदित्यलोक otherwise known as ब्रह्मलोक. Ok. And for this what all साधनास they do? They are enumerated. तपसा ब्रह्मचर्येण श्रद्धया विद्यया. So if you remember the मुण्डकोपनिषद् the corresponding मन्त्र was 1.2.11.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये  
शान्ता विद्वांसो भौक्त्यचर्या चरन्तः ।  
सूर्यद्वारेण ते विरजाः प्रयान्ति  
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषद् १-२-११ ॥

And there afterwards परीक्ष्य लोकान् comes. So the same pattern is used here also. You know the meaning of all these words. तपस् means discipline, austerity. Then ब्रह्मचर्यम्. ब्रह्मचर्यम् also we have seen before, discipline, control of all the organs, the व्रतम् of a student, ब्रह्मचारिणः व्रतम् ब्रह्मचर्यम्. Then श्रद्धया – with श्रद्धा. श्रद्धा means faith in the scriptures. And विद्यया. Here विद्या means what? उपासना, not आत्मज्ञानम्. Thus by following उपासना along with all the disciplines. उपासना is the main job तपस् ब्रह्मचर्यम् etc., are the supporting disciplines. Both must go together उपासना minus discipline is useless, discipline minus उपासना also will not give the benefit. Both of them should go together. By this what do this seek? आत्मानम् अन्विष्य. Here आत्मा represents the सूर्यः or the सूर्य देवता. So here आत्मा is not सच्चिदानन्द

आत्मा, not निर्गुण आत्मा because here the topic is उपासना topic and गति topic is there. Therefore, we should not take the मुख्य आत्मा, here it is सूर्यः. How can you call सूर्यः as the आत्मा. Care of सन्द्यावन्दनम् मन्त्रम्.

सूर्य आत्मा जगतस्तस्थुषश्च ॥ तत्त्वक्षुर्देवहितं  
पुरस्ताच्छुक्रमुच्चरत् ।

So सूर्य is glorified as the very आत्मा of all the beings. आत्मा means what? The essence because सूर्य energy alone is giving life to everyone, without सूर्य तत्त्वम् no living being can be there and therefore we can say सूर्य is the very essence, the very प्राण of all beings. And therefore सूर्य is called आत्मा. सूर्य means सूर्य देवता or हिरण्यगर्भ देवता. Because सूर्यलोक is ब्रह्मलोक therefore सूर्य देवता means ब्रह्माजि or हिरण्यगर्भ all are identical. सूर्य देवता, हिरण्यगर्भ देवता, ब्रह्माजि all the three are identical in this context. अन्विष्य. अन्विष्य means seeking that देवता those people who follow all these आदित्यम् अभिजयन्ते they attain सूर्यलोक or ब्रह्मलोक or हिरण्यगर्भ लोक, because that is what he meditate upon. And this आदित्यलोक alone is the highest लोक is being mentioned here. Because of all the fourteen लोकs the highest लोक is ब्रह्मलोक and therefore that is glorified here. एतद्वै प्राणानाम् आच्यतनम् – this alone is the ultimate abode, आश्रयम् for all the प्राणs. Here प्राण means प्राणिस, for all the living beings the ultimate आश्रयम् is this सूर्य देवता or सूर्यलोक alone.

आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।  
वाक्पतिश्वक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतततो भवति ॥॥  
तौतरीयोपनिषद् १-६-२ ॥

So शिक्षावल्ली the very same ब्रह्मलोक is described here. He becomes वाक्पतिः, चक्षुष्पतिः, श्रोत्रपतिः, विज्ञानपतिः etc., that means he alone becomes the Lord of all living beings and that is what is said here प्राणानाम् आयतनम् and एतत् अमृतम् – this is the world of immortality and अभयम् – this is the world of fearlessness. Now what do you mean by that? This is the world of immortality, the world of fearlessness can be interpreted in two ways. Really speaking ब्रह्मलोक is not the world of immortality. Why because ब्रह्मलोक is also finite in nature, ब्रह्मलोक also will be destroyed at the time of प्रलय and therefore it cannot be literally immortal. Therefore, here immortality means what? Relative immortality, आपेक्षिक अमृतत्वम् न तु मुख्यम् अमृतत्वम्. So compared to human life ब्रह्मलोक is eternity. We ourselves say I have been waiting for eternity, water is not coming at all. So eternity means not that eternity but it means for a long time. Similarly, अभयम् also is not absolute fearlessness, compared to other लोकs ब्रह्मलोक is आपेक्षिक अभयत्वम्. This is one interpretation.

Otherwise we can interpret in a different manner also. See the one who has gone to ब्रह्मलोक is sooner or later going to become ज्ञानि. Because we have seen before that there also classes will be going on. And who will be conducting the

classes? ब्रह्माजि himself. So, ब्रह्मणा उपदिष्टः सन्तः ते सर्वे अपि ज्ञानम् प्राप्नुवन्ति. Because ब्रह्मा is such an efficacious teacher, in the case of me I might not be able to teach well and give knowledge to all, but in the case of ब्रह्माजि he will be able to give. And not only that those who have gone to ब्रह्मलोक level will have very subtle equipments, therefore they are fitter than human beings. So students also are fitter students and teacher also better teacher and therefore, invariably they all get आत्मज्ञानम् and attain मुक्तिः, which is known as क्रममुक्तिः. And therefore, ब्रह्मलोक is said to be immortality because ब्रह्मलोक will give him the मुक्तिः, which is real immortality. Therefore, since it is a means to अमृतम् and since it is a means to अभयम् and therefore it is said as अभयम् and अमृतम्. So, मुख्यं अमृतं साधनत्वात् अमृतम्, similarly, मुख्यं अभयं साधनत्वात् अभयम्. That is one interpretation. Or the other one is आपेक्षिकं अमृतम्, आपेक्षिकं अभयम्. In short, the idea is in the relative world the greatest achievement possible is ब्रह्मलोक. So, एतत् परायणम् – and therefore this alone is the ultimate abode or ultimate goal also. शङ्कराचार्यं gives abode only, आश्रयः only. So previously also प्राणानाम् आयतनम् was said, there also it was said to be the basis of प्राणैः. The difference is previously we said प्राणानाम् आयतनम् there it is आश्रयः for all living beings, here it is पारायणम्, the आश्रयः for all inert things also. Thus this is an आश्रयम् for चराचरम् सर्वम्. Thus ब्रह्मलोक is the highest लोक and उपासकैः through शुक्लगति will attain this ब्रह्मलोक. That is the

essence. And incidentally a small note is added here. एषः निरोधः – this is prohibited to the कर्मीs. So this लोक, which is meant for उपासकs alone, this लोक is not available for the other people. This is a taboo for कर्मीs. Therefore, there will be ticket examiners if you buy second class ticket and go to first class they will ask you to shift. In the same way here also, विद्वांसः एव शुक्लगतिम् प्राप्नुवित्त न आविद्वांसः. Therefore, you have to supply आविद्वांसं निरोधः अनुपासकानाम् निरोधः. This is prohibited, door will automatically get closed. And now तत् एषः लोकः is an introduction to a quotation from ऋब्बेद which is going to be the next मन्त्र. So here पिप्लाद is going to quote a ऋग् मन्त्र. In support of what? In support of the superiority of the सूर्यलोक or आदित्यः, in support of the greatness of आदित्यः, in support of the greatness of the destination. So, तत् एषः तत् means what? तस्मिन्नर्थे, एतस्मिन्नर्थे, सूर्यस्य महिमा विषये एषः लोकः. लोकः means ऋग् मन्त्र वर्तते. What is the ऋग् मन्त्र? We will read.

### Verse No. 1.11

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्द्धे पुरीषिणम्।  
अथेऽमे अन्य उ परे विवक्षणं सप्तवक्रे षडर आहुर्पितमिति ॥ ११ ॥

So सूर्य स्तुति is done in this मन्त्र, the glorification of the सूर्य, which is the destination of शुक्लगति. What is this सूर्य? All mysterious words are used. Because of शङ्कराचार्य we are able to get something out of it, otherwise this will be just like Greek and Latin. Because mere knowledge of संस्कृत language will not help, because every word is with implied

meaning alone. So what is सूर्यः? पञ्चपादम् – it is endowed with five feet. How many feet for सूर्य? Five feet. Now what do you mean by that five feet? So शङ्कराचार्य gives the five seasons are taken as the feet of सूर्यलोक because the सूर्य moves creating the five seasons, सूर्य moves through the five seasons, creating the five seasons, therefore सूर्यः is called पञ्चपादम्. That is why in आदित्य हृदयम् one of the name of सूर्यः is

ऋतुकर्ता प्रभाकरः ॥ आदित्यहृदयम् ४ ॥

ऋतून् करोति इति ऋतुकर्ता. And here the five seasons represents six seasons. Really speaking the seasons are supposed to be six in number, especially according to Indian scriptures we talk of six seasons. In English they talk of only four. What are the six seasons? They are वसन्तः, वसन्त means spring, ग्रीष्मम् – summer वर्षः – rains, शरद् – autumn, हेमन्तः – prewinter and शिंशिरः – the winter. So, वसन्त, ग्रीष्म, वर्ष, शरद्, हेमन्त and शिंशिरः. Spring, summer, rains, autumn, prewinter and winter. Here prewinter and winter have been joined together as one season. That is November, December, January and February. Therefore, four months of हेमन्तशिंशिरौ एकीकृत्य एक ऋतुवेन स्वीकारः. Therefore, taking हेमन्त and शिंशिर as one ऋतु and the other four ऋतुs put together पञ्च ऋतवः. पञ्चर्त्तवः. So these five ऋतुs are like the पादs for the Sun because it was moves through ऋतुs. द्वादश आकृतिम् – it has got twelve forms or manifestations. You can guess. According to the twelve months of the year,

because each month the position of the Sun will be changing because of the उत्तरायण दक्षिणायण movement, the Sun's appearance itself during the peak time you will find that in the early Sun itself will look like bright one. And at other seasons the early Sun will look only reddish. Thus you can find the rising Sun itself will have twelve different appearances according to its position. And therefore, द्वादशा आकृतयः यस्य सः द्वादशा आकृतिः तम्. And it is पितरम्. In fact, it is the father of all the beings, because the Sun alone gives the energy the life to all people directly and indirectly also Sun gives life to plant kingdom and only if plant kingdom is there we can survive. Thus,

ग्रामाविषय च भूतानि धारयाम्यहमोजसा । ॥ गीता १४-१३ ॥

I enter the earth and give ओजस् शक्ति.

ओजोऽसि सहोऽसि बलमसि श्राजोऽसि ॥ मठानारायणोपनिषद् ॥

So पितरम् he is the father of all living beings because he sustains all. What is the derivation for पिता? पाति इति पिता. पाति means पालयति. How the word mother came? माति इति माता. The one who measures. So therefore, the one who gives everything in a measured manner with love and care is mother. पाति इति पिता. Therefore, पितरम्. More we will see in the next class.

ॐ पूर्णमठः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमाटाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथोतरेण तपसा ब्रह्मचर्येण श्रद्धया  
 विद्यायात्मानमन्विष्यादित्यमभिजयन्ते । एतद्दै  
 प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतरमान्न  
 पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः ॥ १० ॥

पञ्चपाठं पितरं द्वादशाकृतिं दिव आहुः परे अर्द्धे पुरीषिणम् ।  
 अथेमे अन्य उ परे विचक्षणं सम्बन्धे षडर आहुरपितमिति ॥ ११ ॥

Talking about the creation after मिथुन सृष्टि and लोक सृष्टि now we are discussing काल सृष्टि. पिप्पलाद said that संवत्सर, the year itself is a manifestation of प्रजापति and therefore, the year also must be मिथुनात्मकम् consisting of complementary pairs and दक्षिणायनम् and उत्तरायणम् were mentioned as the मिथुनम् and दक्षिणायनम् stands for रथि and उत्तरायणम् stands for प्राण and incidentally पिप्पलाद is taking a diversion that दक्षिणायन indicates the कृष्णगति and उत्तरायण indicates शुक्लगति and those people who do कर्म they take to कृष्णगति and attain चन्द्रलोक, those who take to उपासना they follow शुक्लगति and attain आदित्यलोक or ब्रह्मलोक. Having mentioned that now पिप्पलाद wants to glorify आदित्यः. The destination of शुक्लगति is praised here. Previously आदित्य was praised as प्राण but now again आदित्य is praised as the destination of शुक्लगति, a destination which stands for क्रममुक्तिः. Because शुक्लगति leads to आदित्यलोक from where क्रममुक्ति is attained. And therefore we get now आदित्य स्तुतिः in the eleventh मन्त्र. There we saw पञ्चपाठं पितरं द्वादशाकृतिम्. So the सूर्य

भगवान् is said to be पञ्चपादः, the five footed Lord, each foot representing one-one season or ऋतु. And द्वादशाकृतिम् he has got twelve expressions or manifestations in each of the month and he is known as the father of the creation because सूर्य alone gives life to all beings, सूर्य alone protects all beings therefore he is called पिता. Up to this we saw. Now the next word to be seen is दिवः परे अर्थे. Here दिवः means भुवर्लोक. परे and means beyond भुवर्लोक. And अर्थे means स्थाने, a place. So this सूर्य भगवान् is in a place which is beyond भुवर्लोक, which means सूर्य भगवान् is in सुवर्लोक. Beyond भुवर्लोक means what? सुवर्लोक. So thus, सूर्य भगवान् is in सुवर्लोक or स्वर्गलोक which is beyond भुवर्लोक. Because in the scriptures the पृथिवी, the earth is called भूलोक, the intermediary space is called भुवर्लोक, अन्तरिक्षम् and beyond this intermediary space, the higher space is called सुवर्लोक. Since the Sun is in the highest space it is said to be in सुवर्लोक.

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ॥  
१॥

मह इत्यादित्यः । आदित्येन वाव सर्वलोका महीयन्ते । ॥  
तैतिरीयोपनिषत् ४-१/२ ॥

So in शिक्षावल्ली we saw आदित्येन वाव सर्वलोका महीयन्ते. And where is that आदित्य? In the सुवर्लोक, which is beyond the भुवर्लोक, the अन्तरिक्षम्. And परे अर्थे. दिवः is पञ्चमी विभक्ति. (प्रथमा) द्यौः, दिवौ, दिवः. (पञ्चमी) दिवः, द्युध्याम्, द्युभ्यः. So beyond the द्युलोक, that is in this context सुवर्लोक.

In normal context दिवः means सुवर्लोक only but in this context we have to take a special meaning as भूवर्लोक. And what else is आदित्य? पुरीषिणम् पुरीषम् here means जलम् or water. So, पुरीषिणम् means the one who has plenty of water. It looks funny. We say आदित्य भगवान् is full of fire, it is nothing but energy, heat. How do you say it is full of water? Because the Sun alone is responsible for rain.

**आदित्यात् जायते वृष्टिः ततः अन्नम् ततः प्रजाः ॥ मनुस्मृति ३ - ७६ ॥**

So since the Sun is responsible for the evaporation of the oceanic waters and that alone is responsible for the formation of the clouds and that alone later comes in the form of rain and therefore the Sun is supposed to be store house of waters. In short, it means it is the cause of rain, वर्षकारणम् पुरीषिणम् इति आहुः – thus some sages glorify the Sun in these terms.

Ok. Whereas some other sages glorify in different terms. so till now it is the glorification of one set of sages, now we get again glorification done by other set of people. That is why पिघ्लाट says अथ इमे अन्ये उ परे – some other sages also glorify सूर्य भगवान्. So अन्ये ऋषयः सूर्यम् स्तुवन्ति. How do they glorify? That is also given here. **विचक्षणम् सप्तचक्रे षडे आहुः अर्पितम् इति.** They say विचक्षणम्. विचक्षणः means सर्वज्ञः because सूर्य भगवान् is the light, which illuminates everything, everything falls within the range of सूर्य प्रकाशः therefore he is the illuminator of all, the knower of all. This is one reason. The second reason is सूर्य भगवान् represents

हिरण्यगर्भ in our scriptures. ब्रह्मा or हिरण्यगर्भ is represented by सूर्य भगवान्. And हिरण्यगर्भ is समष्टि बुद्धिः because he is समष्टि सूक्ष्म शरीरम् and समष्टि सूक्ष्म शरीरम् includes समष्टि बुद्धि and since हिरण्यगर्भ has got total intellect, he must have total knowledge also. Therefore, सूर्य भगवान् represents omniscience as हिरण्यगर्भ. And therefore he is called विचक्षणम्, the seer of all, विचष्टे सर्वम् इति विचक्षणः – the one who sees everything, the one who knows everything is called विचक्षणः. And not only that सप्तचक्रः. सूर्य भगवान् is one who has got seven चक्रः. Previously it was said पञ्चपादम्, now it is put as सप्तचक्रम्. सप्तचक्रः is otherwise known as the seven horsed Sun, सप्तहयः.

सप्ताश्वरथमारुणं प्रचण्डं कश्यपात्मजम् ।  
श्वेतपञ्चधरं देवं तं सूर्यं प्रणमान्यहम् ॥ सूर्योष्टकम् २ ॥

सूर्य नामस्कार. So what I want to say is सप्ताश्वः. That alone is said here. And what are the seven horses? Various people interpret, some people say that it is this seven colors of the sunlight, सप्तवर्णः. So सप्तचक्रः. Then षडः अरः means the spoke of a wheel. In a wheel there is an outside rim, there is a central hub and there is a connecting rod between the central hub and outside rim, that rod is called spoke and in संस्कृत it is called अरः. And for the सूर्य भगवान् if there are the सप्तचक्रम्, for those चक्रम् we require spokes. And what are the spokes? The षड् ऋतवः एव अराः. So each season is like a spoke because seasons constantly move, when the seasons move the cycle, the चक्रम् also moves, when the चक्रम् moves

the संवत्सर also moves. Thus all moments are through season, seasonal movements. The very life goes in seasons alone. That is why if a person is sixty years old, they say he has seen sixty autumns. Means what? Each one is a spoke, movement is only in that. And when you say the spokes are the seasons, the सूर्य represents the कालात्मकः सूर्यः ऋतु आत्मकः अर द्वारा गच्छति. The सूर्य who represents time he moves in the form of season. Highly imaginative! So we should have poetic mind for appreciating that. And not only that they say अर्पितम् इति. We have to supply the entire world. समरस्तम् जगत् अरिमन् सूर्ये एव अर्पितम् – the whole creation is supported by this सूर्य भगवान् alone. Thus some other sages glorify the Sun as the supporter of all and it is this आदित्यलोक which is reached by the उपासकs the path of which is represented by उत्तरायणम्. And this is a quotation from ऋग् मन्त्र and with this the संवत्सर सृष्टि is over. But yet काल सृष्टि is not yet over because here afterwards he wants to talk about the सृष्टि of मासः, then दिवसः. So therefore काल सृष्टि still continues. It is only one part of काल सृष्टि is over, now another part is going to come.

### Verse No. 1.12

**मासो वै प्रजापतिरस्य कृष्णपक्ष एव ययिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतररिमन् ॥ १२ ॥**

Now मास सृष्टिः: मासो वै प्रजापतिः: – the very same original प्रजापति alone is manifesting in the form of मासः. प्रजापते: उपादान कारणत्वात् उपादान कारणम् एव कार्यल्पेण

आति. प्रजापति alone appears in the form of मास. And in that case मास also must be मिथुनात्मकम्, must consist of complementary pair. And what are they? कृष्णपक्ष एव रविः – the dark fortnight is called रविः and शुक्लः, शुक्ल means what? शुक्लपक्षः, the bright fortnight is known as प्राणः. And both mixed together become the whole month. So this the whole month consist of complementary pair of शुक्लपक्ष and कृष्णपक्ष. This much alone is मास सृष्टि. And here afterwards a diversion here also. After every सृष्टि a small diversion is taken. And here what is that? He says तस्मात् एते ऋषयः शुक्ल इष्टं कुर्वन्ति. Now here what he wants to say is, एते ऋषयः here the ऋषिः means those sages who meditate upon शुक्लपक्ष as प्राणः. शुक्लपक्षम् प्राणत्वेन उपासकाः. Because it has been said that शुक्लः is प्राणः and when they do such an उपासना they have an advantage. What is that advantage? Whatever ritual they do all these rituals will be as good as done in शुक्लपक्ष. That is even if they do a ritual in कृष्णपक्ष, that ritual will be as good as done in शुक्लपक्ष. According to scriptures a ritual done in शुक्लपक्ष is more efficacious and a ritual done in कृष्णपक्ष is less efficacious. पुण्य कालम् is शुक्लपक्ष, like उत्तरायणम् we say. And therefore suppose you are doing a ritual in कृष्णपक्ष normally it is less efficacious but suppose I do उपासना of शुक्लपक्ष as प्राण then what happens? कृष्णपक्ष कर्म also will become as efficacious as शुक्लपक्ष कर्म. {Is it too complicated? That is the मन्त्र I have to explain it.} So they idea is normally

कृष्णपक्ष कर्म is less efficacious but if you do उपासना समुच्चित कर्म and the उपासना being meditation on शुक्लपक्ष as प्राण then the advantage is कृष्णपक्ष कर्म also will be converted to शुक्लपक्ष कर्म. Like in the 17<sup>th</sup> chapter we saw if you chantॐ तत्सत् at the end of a ritual even a defective ritual will become an effective ritual. Similarly, if you do उपासना then कृष्णपक्ष कर्म will become शुक्लपक्ष कर्म. That is said एते ऋषयः शुक्लपक्ष उपासकाः शुक्ले इष्टं कुर्वन्ति. इष्टम् means rituals. They perform rituals always in शुक्लपक्ष alone. Whatever be the time of ritual it is reckoned as शुक्लपक्ष alone. Whereas इतरे – if they do not have this उपासना, they do not perform this उपासना of seeing शुक्लपक्ष as प्राण then what happens? Whatever time they do कर्म it will be as good as कृष्णपक्ष कर्म alone, even if they do a कर्म in शुक्लपक्ष it will be as less efficacious as doing in कृष्णपक्ष alone. So इतरे. इतरे means what? अनुपासकाः, केवल कर्मिणः they are doing इतरस्मिन्, इतरस्मिन् means what? कृष्णपक्षे. So इतरे कर्मिणः सर्वदा कृष्णपक्षे एव कर्म कुर्वन्ति, even if they do in शुक्लपक्ष its value is only कृष्णपक्ष value. And therefore what? उपासना increases the efficacy of a कर्म. यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवतरं भवति । ॥ छान्तोऽयोपनिषद् १-१-१० ॥

That is the श्रुतिवाक्यम्. Any कर्म done with उपासना will have better result. So thus if you chant विष्णुसहस्रनाम after विष्णु ध्यानम् the chanting will have better effect. If you chant आदित्यहृदयम् after आदित्य ध्यानम् it will have a better effect.

Similarly, कर्मs done with this उपासना will have a better effect. Therefore, the essence is only कर्म उपासना समुच्चयः. With this मास सृष्टि diversion is over. Next comes another सृष्टि.

### Verse No. 1.13

अहोरात्रो वै प्रजापतिरितस्याहुरेव प्राणो यात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

Now the creation of a day, a दिवस. दिवस सृष्टिः or दिन सृष्टिः. And that is said here. अहोरात्रो वै प्रजापतिः. अहोरात्रम् put together makes one day. Therefore, it is said अहोरात्रः, a full day consisting of a day and night is the manifestation of प्रजापति. So here he uses the word अहोरात्रम् because in English also the same problem is there, the word day has got two meanings, isn't it? The word day has got two meanings, the day time is also called day and a full day consisting of 24 hours including day and night that is also called day. And therefore if he says day is प्रजापति we might have confusion and therefore पिघ्लाट says अहोरात्रो वै प्रजापतिः that is 24 hours is प्रजापति, we are not talking about twelve hours. I don't know why in all languages the same problem is there. Like उत्तरायणम् and दक्षिणायनम् whole making संवत्सरम् like that here also one full day must be there and it must be divided into two separate things but the day itself is divided into day and night, there also day comes. And therefore the confusion can be there but it is there in all

languages and therefore प्रजापति says अहोरात्रो वै प्रजापतिः. And this is also मिथुनात्मकम्, a full day also consist of a complementary pair. So naturally question comes what is रयिः and what is प्राणः? So पिप्लाट answers तस्य तस्य अहोरात्रस्य अहेरेव प्राणः – the daytime alone is प्राणः. And शत्रिरेव रयिः – the night time is रयिः. And the day and night is complementary pair, together making one whole day.

A small diversion is going to come and the diversion is regarding householders relationship, an advise to householders is given regarding the conjugal relationship. स्त्रीसंयोग नियम is given. And what is the नियम, the rule given? That is the स्त्रीसंयोगः of a husband should be only in the night and it should not be in the day. यत्रौ एव स्त्रीसंयोगः न तु दिवे. That is the नियम given. And why is this rule? ये दिवा रत्या संयुज्यन्ते. Here रतिः means स्त्री. So those people who have स्त्रीसंयोगः during daytime, what are they doing? प्राणम् वा प्रस्कन्दन्ति – they are losing all their प्राणशक्तिः, their energies. The reason is the daytime is presided over by प्राणः, so since the daytime is presided over by the प्राण those people who have स्त्रीसंयोगः during the day they are dissipating, losing their प्राणः, their शक्ति, their energy. And therefore it is निषिद्धम्, prohibited, in the शास्त्र. On the other hand ये शत्रौ रत्या संयुज्यन्ते – those householders who have स्त्रीसंयोगः in the night for them ब्रह्मचर्यमेव तद् – it is as good as ब्रह्मचर्यम् only. They are as good as observing ब्रह्मचर्य नियम and therefore that is superior, that is allowed in the

शास्त्र. Thus a नियम for householders is given in this. So, with this the diversion of day सृष्टि also is over.

Now comes the next level of सृष्टि. With this the काल सृष्टि also is over. मिथुन सृष्टि, then लोक सृष्टि, now काल सृष्टि also is over. And now next is what according to our chart? अन्न सृष्टिः.

### Verse No. 1.14

अन्नं वै प्रजापतिरततो ह वै तदेततस्मादिमा: प्रजाः प्रजायन्त इति ॥ १४ ॥

So the next is अन्न सृष्टि. अन्नम् वै प्रजापतिः. Because the लोकs are created, the time also is created - देश and काल have been created. Now the beings must come.

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् । ॥ श्री ऋषिणामूर्ति स्तोत्रम् २ ॥

So now space-time are created, now in the देश-काल there must be प्रजा. Otherwise what is the use of देश and काल? And therefore the next creation is अन्नम्. And what is अन्नम्? प्रजापति alone manifests as अन्नम् also. So प्रजापति is देशः, प्रजापति is कालः, प्रजापति is अन्नम् also. अन्नम् stands for all types of food, need not be cooked rice alone. अद्यते इति अन्नम्. That which is consumed is अन्नम्, whatever we eat is अन्नम् alone. Because √अद् to eat. But here पिप्पलाद does not divide into रयि and प्राण but we can imagine that अन्नम् also must consist of रयि प्राण मिथुनम् but

that is not said here. How do you know it consists of both? That is indicated in the next portion. **ततो ह वै तद् रेतः** – from that अन्नम् alone, from the modified form of अन्नम् alone रेतः. रेतः means मनुष्य बीजम्, the seed of all beings are born. So रेतः means the seed, the sperm of all beings are born out of अन्नम्. And this seed also consists of two parts. The seed that forms in the male body and the seed that forms in the female body. Both of them or what? अन्नम् modified alone. As they say the sperm and the ovum both of them are अन्न विकार are alone. Thus रेतः stands for the seed formed in the female body as well as in the male body. Normally, in scriptures they call it as शुक्रशोणितम्. शुक्रम् is the part of the seed in the male, शोणितम् is in the female. शुक्रशोणित संयोगेन एव जीवसृष्टिः or any भूत सृष्टिः. So therefore रेतः is an उपलक्षणम् for शोणितम् also and this मिथुनम् can be taken as the रयिप्राण मिथुनम् but पिघलाद doesn't divide that, it is understood. Thus अन्नम् also consist of मिथुनात्मकम् because that alone gets divided in the two bodies. And there afterwards **तरमात् इमाः प्रजाः प्रजायन्ते इति.** तरमात् – from that बीजम् alone, शुक्रशोणितरूपबीज संयोगात् – from the combination of the seed in the male and female bodies alone इमाः प्रजाः प्रजायन्ते all these beings are born. So what was the question? So we might have forgotten but पिघलाद being an ideal teacher never loses sight of the question.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्ते इति ॥ १-१-३ ॥

That is how it began. कबन्धी कात्यायनः, that is the name of शिष्य and for that alone the सृष्टि प्रक्रिया started,

प्रजापतिः स मिथुनमुत्पादयते यिं च प्राणं वेत्येतौ मे बहुधा प्रजाः  
करिष्यत इति ॥ १-१-४ ॥

That is how the सृष्टि प्रक्रिया came and now having come down through various stages now at last पिष्ठलाद has talked about प्रजा सृष्टि. And the ultimate cause of all living beings is प्रजापतिः. But प्रजापति does not directly create all of them, but मिथुन, लोक, काल, अन्न, ऐतो सृष्टि द्वारा प्रजापतिः एव प्रजाः उत्पादयन्ति, in various stages प्रजापति creates. With this the answer to the question is over. Now the section is going to be concluded by some फलस्तुति. फलम् and the glorification is going to come.

### Verse No. 1.15

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष  
ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १७ ॥

So here for the मन्दमध्यम आधिकारिस or for other people who are not interested in *Vedantic* topic some व्रतम् has to be given, because उपनिषद् has to cater to all types of people. As we had in तैतिरीयोपनिषद्, after the highest teaching,

अन्नम् न निन्द्यात् । तद्व्रतम् । अन्नम् न परिचक्षीत । तद्व्रतम् ।  
। अन्नम् बहु कुर्वीत । तद्व्रतम् । न कञ्चन वसतौ प्रत्याचक्षीत ।  
तद्व्रतम् ॥३॥ तैतिरीयोपनिषद् ३-७-१/ ३-८-१/ ३-९-१/३-१०-१ ॥

व्रतम् means some kind of a vow or discipline. And here also one discipline is given which is the disciplined mentioned before, the discipline for a गृहस्थ. While the day सूर्यो दा was mentioned the नियम regarding श्रीसंयोगः was mentioned which is being called here as प्रजापति व्रतम्. So प्रजापति व्रतम् is ब्रह्मचर्य व्रतम्, which means developing a self-control in श्रीसंयोगः. So initially practicing restraint, which is as good as a ब्रह्मचर्यम् we call it as गौण ब्रह्मचर्यम् and finally coming to मुख्य ब्रह्मचर्यम् where a person completely gives up श्रीसंयोगः. Thus for that discipline this is the first stage. So that is pointed out here as प्रजापति व्रतम्, ब्रह्मचर्य व्रतम्, ये चरन्ति those people who follow this प्रजापति व्रतम्, what is the advantage? ते मिथुनं उत्पादयन्ते – just as प्रजापति always created a pair consisting of रथिप्राण, similarly, this couple also will get मिथुनम्. मिथुनम् means a male and a female, रथिप्राणवत् they will also get a complementary pair. So one for this and one for that, they will also get a male and a female child. And then some more is said. Previously it was said that that those who do rituals they will attain चन्द्रलोक through कृष्णगति and those who do उपासना they will attain आदित्यलोक through शुक्लगति. Here पिप्पलाद says even to get those two गतिः a person must follow प्रजापति व्रतम्. Thus प्रजापति व्रतम् is an important condition to attain कृष्णगति also as well as to attain शुक्लगति. That means all the rituals will be fruitful only when ब्रह्मचर्य व्रतम् is observed. Similarly, all उपासनाः also will be useful only when ब्रह्मचर्य व्रतम् is

observed. This व्रतम् becomes a condition for any ritual or to any उपासना to be fruitful. That is what is said here. **तेषामेव** – only for those people who follow प्रजापति व्रतम् ब्रह्मचर्य व्रतम्, for them alone एषः ब्रह्मलोकः. Here ब्रह्मलोक stands for चन्द्रलोक and not real ब्रह्मलोक. That is going to come in the next मन्त्र. So here ब्रह्मलोक stands for सोमलोक or चन्द्रलोक. And who are those people? That is further clarified, येषां तपः – those people who follow austerities, disciplines, येषां ब्रह्मचर्यम् – those people who have ब्रह्मचर्य व्रतम् which is mentioned as प्रजापति व्रतम् and येषु सत्यं प्रतिष्ठितम् – those who are truthful, those who do not tell lie, सत्यम् means अनृत वर्जनम्, avoiding lies. Thus if people follow these disciplines along with this प्रजापति व्रतम् then alone all other साधनाः become fruitful. Thus here is the emphasis of ब्रह्मचर्य व्रतम्, that is the essence here. Not only for कृष्णगति or शुक्लगति in fact, for the वेदान्त ज्ञानम् also सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यज्ञानेन ब्रह्मचर्येण नित्यम् । ॥ मुण्डकोपनिषद् ३-१-५ ॥

so there also ब्रह्मचर्य व्रतम् is said. That is highlighted in this मन्त्र. It is a very very important discipline. येषु सत्यं प्रतिष्ठितम् तेषाम् चन्द्रलोकः. Thus कृष्णगति must be supported by ब्रह्मचर्यम्. Now the शुक्लगति also is to be supported by ब्रह्मचर्य व्रतम् is to be mentioned in the last मन्त्र.

## Verse No. 1.16

तेषामस्यौ विरजो ब्रह्मलोको न येषु जिह्वमनुतं न माया चेति ॥ १६  
॥

Now तेषाम्. Again प्रजापति व्रतयुक्तानाम् एव only for those people, who follow ब्रह्मचर्य व्रतम् for them alone शुक्लगति also is possible or ब्रह्मलोक is possible. So, तेषामेव प्रजापति व्रतयुक्तानाम् एव अस्यौ विरजो ब्रह्मलोको. Here ब्रह्मलोक means ब्रह्मलोक itself. In the previous case ब्रह्मलोक meant चन्द्रलोक or रवर्गलोक here it stands for ब्रह्मलोक. , And what type of ब्रह्मलोक? विरजः. विरजः means शुद्धः. शुद्ध means दुःखराहितः. which is predominantly सुखम्. Because ब्रह्मलोक आनन्द we have seen in तैतिरीयोपनिषद्.

ते ये शतं प्रजापतेरानन्दाः । ते ये शतं .... ॥ तैतिरीयोपनिषद् २-८-४॥

Ultimately, ब्रह्मलोक आनन्द is almost pure आनन्द, it is only 0.0001% दुखम् is there. What is that दुखम्? ‘This also will end’ that दुखम् will be bugging all the time. So therefore, it is called विरजः. रजः means dirt or impurity, impurity is दुखम्. Therefore, विरजः means दुःखराहितः ब्रह्मलोकः तेषामेव. तेषामेव means ब्रह्मचर्य व्रतयुक्तानाम् but ब्रह्मचर्य व्रतम् alone is not sufficient, other उपासना is supported by ब्रह्मचर्यम् also. Because शङ्कराचार्य specially writes in that. केवल ब्रह्मचर्य व्रतेन शुक्लगतिः न मूर्खानामपि तत्संभवात्. But it should be followed by this.

And not only that what type of people they should be? To go to शुक्लगति also they must have certain qualifications. What are they? येषु जिह्वमनृतं न माया चेति – those who are free from three evils. What are they? First evil is जिह्वम्. जिह्वम् means वक्तव्यद्विः. Always perverting things, misinterpreting things, perversion, कौटिल्यम् कुटिल बुद्धिः, etc. Always saying the wrong side of things, always having negative motives is called जिह्वम्. अनृतम् means lying. To have वक्तव्यद्विः and to say that I have no वक्तव्यद्विः! Two mistakes. वक्तव्यद्विः one mistake and denying that is second mistake. And what is the third mistake? माया च. माया means वचना, fraud, deceit, cheating. Therefore inside वक्तव्यद्विः is there but outside there is a facade of, there is a mask off good intentions. Therefore, he talks as though he has got noble motives but behind that inside is only selfish motives is there. And such a double character Dr Jekyll and Mr Hyde is called माया. वचना इत्यर्थः. These three evils must go. If I am talking with a motive, I must clearly come out with that, there should not be a split personality. As long as these are there शुक्लगति is not possible, मोक्ष is never possible. If शुक्लगति itself is not possible then what to talk about मोक्ष? Therefore, we should practice as much as possible to be same inside as well as outside. If there is a machine which can read our mind we must be able to openly give our mind to that machine. If that is there that is called pure mind, clean mind, ऋजुबुद्धि it is called. This is the qualification necessary for शुक्लगति.

With this प्रजापति व्रतम् also was emphasized. कृष्णगति and शुक्लगति were reminded also and the original question of प्रजासृष्टि has been completed also and since no other topic is necessary, the first section is concluded. So now we have to imagine कबन्धी or कात्यायनः has gone and sat in the bench. Now in the next class the second student will come, that will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

We will see the important points of the first section and then we will go to the second section. In the first section the main topic was सृष्टि because the question also was regarding the सृष्टि.

अगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

And this सृष्टि was given in a unique manner in the form of five सृष्टिस as मिथुन सृष्टि, लोक सृष्टि, काल सृष्टि, अन्न सृष्टि and प्रजा सृष्टि. And the unique feature of this creation is introducing the creation as a set of complementary pairs, which aspect we don't find in other उपनिषद्. Normally, we divide the universe into pairs but in those contexts the pairs are known as द्वन्द्वम्. द्वन्द्वम् means a pair consisting of opposites. But in प्र०नोपनिषद् the very same pair is known as मिथुनम् even though they are opposites, they are complementary. And the difference between these two attitudes or the two way of interpretation is very much. When you look at them as opposites we will develop यान् and द्वेष but when we will look at them as a complementary pairs then we will see them together as a whole. So in a complementary pair both the members are equally important to make the whole. Thus life and death will not be seen as opposites but the life and death becomes integral part of the whole creation. Similarly, growth and disease or decay are not the pairs of opposites but they are complementary pairs that means living should involve growth as well as decay. So you have to accept as a whole, the greatest advantage is acceptance idea

comes. We will accept the death also because that also is necessary to complete the creation. We accept association as well as dissociation also because only both of them put together makes a whole. We will get a holistic vision, which is very much talked about nowadays. So thus the सृष्टि in the form of मिथुनम् was pointed out, which is a very beautiful approach unique to प्रङ्गोपनिषद्. Thus सृष्टि is the first point.

And after every सृष्टि small diversion was taken. Among them the most important point was the शुक्लकृष्णगति topic, which was talked about after संवत्सर सृष्टि. After talking about the creation of उत्तरायणम् and दक्षिणायनम् this diversion was taken, which was in the ninth and tenth मन्त्रा, the शुक्लगति and कृष्णगति was talked about. That is another important point of this section.

And then the third point is a discipline of ब्रह्मचर्यम् was also introduced. These are the three main points of the first section. सृष्टि, शुक्लकृष्णगति and ब्रह्मचर्यम् as discipline.

## द्वितीयः प्र०:

Now we have to go to the second section and we have to connect it to मुण्डकोपनिषद् because this is supposed to be a commentary on मुण्डकोपनिषद्. So in मुण्डकोपनिषद् अपराविद्या and पराविद्या were introduced. अपराविद्या is the preparatory knowledge and पराविद्या is the ब्रह्मज्ञानम्, the real knowledge. And this अपराविद्या we divided into two as कर्म and उपासना and this अपराविद्या consisting of कर्म and उपासना was discussed in मुण्डकोपनिषद् second section of the first chapter, प्रथम मुण्डके द्वितीय खण्डः. The मुण्डकोपनिषद् is divided into three chapters of two sections each. And there कर्म was elaborately talked and उपासना was not talked about very much. Where? In मुण्डक first chapter, second section. Even though both कर्म and उपासना together make अपराविद्या, the कर्म part of अपराविद्या was elaborately discussed but the उपासना part was not discussed much at all. If you remember मुण्डक various कर्मस्,

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो  
यान्यपश्यंस्तानि त्रैतायां बहुधा संतानि ।  
तान्याचरथ ॥ मुण्डकोपनिषद् १-२-१ ॥

Do all the कर्मस् and again the आग्निहोत्र ritual was introduced and if the ritual is not followed by

यस्याग्निहोत्रमदर्शमपौर्णमास-  
मचातुर्मास्यमनाब्रयणमतिथिवर्जितं च । ॥ मुण्डकोपनिषद् १-२-३ ॥

प्रांग उपनिषद्

द्वितीयः प्रांगः

etc., the अग्निहोत्र ritual must be supported by various other rituals and there only

काली कराली च मनोजवा च

सुलोहिता या च सुधूमवर्णा । ॥ मुण्डकोपनिषद् १-२-४ ॥

the seven tongues of the flame and how the ritualist after death will go

एहोठीति तमाहुतयः सुवर्चसः

सूर्यस्य रशिमभिर्यजमानं वहन्ति । ॥ मुण्डकोपनिषद् १-२-६ ॥

And how the various देवताIs welcome him and how he will enjoy elaborately कर्म was talked and the कर्म निन्दा was also done there

प्लवा ह्येते अहना यज्ञरूपा

अष्टादशोकमवरं येषु कर्म । ॥ मुण्डकोपनिषद् १-२-७ ॥

इष्टापूर्तं मन्यमाना वरिष्ठं ॥ मुण्डकोपनिषद् १-२-१० ॥

etc. Thus in nine मन्त्रas कर्म was elaborately discussed but उपासना was discussed only in one मन्त्र in the eleventh मन्त्र it comes.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

यत्रामृतः स पुरुषो हान्ययात्मा ॥ मुण्डकोपनिषद् १-२-११ ॥

Thus only one मन्त्र was devoted to उपासना. The मन्त्र beginning with तपःश्रद्धे ये. And thereafter only परीक्ष्य तोकान् comes, which you must be very much remembering.

So therefore the balance was not there, कर्म was given predominance and उपासना was not discussed. Therefore, in प्र०पनिषद् the उपासना is going to be given importance and therefore the second and third sections are going to be उपासना sections, द्वितीयः तृतीयः प्र० उपासना परौ. And here the उपासना is going to be हिरण्यगर्भ उपासना. And उपासना you must know the definition, you must remember the definition. उपासना is defined as what? सगुण ब्रह्म विषय मानस व्यापारः उपासना. Primarily, उपासना is a mental activity. पूजा cannot be called उपासना. Somebody asked a doubt. He says he is a देवी उपासक and he does lot of पूजास and all because of the पूजा he cannot be called उपासक at the end of the पूजा or at the beginning of the पूजा he should meditate on the deity, only then he can be called उपासक. Doing physical worship will be called only कर्म. Therefore, उपासना means it is purely mental activity. That is why I said मानस व्यापारः. Then there will be a problem because in वेदान्त also what do we do? Mental activity only. Therefore, वेदान्त also will be called as उपासना. And therefore to differentiate उपासना from वेदान्त what do we say? सगुण ब्रह्म विषय मानस व्यापारः वेदान्त is what? निर्गुण ब्रह्म विषय मानस व्यापारः is वेदान्त श्रवणादिकम्. So therefore when you have a mental activity which is centered on qualified ब्रह्मन्, attributed ब्रह्मन्, सगुण ब्रह्मन्, सगुण ब्रह्म विषयः यस्य मानस व्यापारस्य सः सगुण ब्रह्म विषयः बहुव्रीहि. And here it is going to be हिरण्यगर्भ उपासना. Ok. Then why two chapters? Is one

not sufficient? According to मीमांसा rule whatever उपासना is going to be prescribed that deity has to be extolled, has to be glorified first. The उपास्य देवता should be glorified either in the beginning or at the end. So if it is हिरण्यगर्भ उपासना हिरण्यगर्भ has to be glorified, if it is विराट उपासना विराट has to be glorified, if it is अँकार उपासना अँकार has to be glorified. That is why in तैतिरीयोपनिषद् when अँकार उपासना was prescribed

ओमितीदं सर्वम् । ओमित्येतदनुकृतिर्ह इम वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । अँ शोमिति शस्त्राणि शंसन्ति । ओमित्यधर्व्युः प्रतिगरं प्रतिगृणाति । ॥  
तैतिरीयोपनिषद् १-८-१ ॥

So all these are what अँकार स्तुतिः किमर्थम् स्तुतिः? अँकार उपासनार्थम् अँकार स्तुतिः. Ok. For the sake of उपासना why should there be स्तुति? Very simple. If I have to worship a deity first I should develop a devotion. Isn't it? How can I meditate or worship a deity unless I find that it is worshipful, that it deserves worship. So that is why as I often say before I introduce some person for a talk I have to always glorify that person even if he doesn't have. He is very busy person, he travels all over, even though nothing has to do, so we are very grateful that in spite of his busy activities he has condescended to come down and give small talk etc. Why because you are doing उपासना on him for one hour! उपासना means what? You are putting your whole attention do that lecturer. If you have to do that you should develop some kind

of a respect, need not do नामस्कारम्, we have to sit without getting up at least. Therefore, यस्याः देवतायाः उपासना कर्तव्या सा देवता स्तुत्या, has to be glorified. And therefore the second section is going to be हिरण्यगर्भं स्तुतिः and the third section is going to be हिरण्यगर्भं उपासना. And स्तुति plays a very important role in the मीमांसा also, because in the मीमांसा

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम्।  
अर्थवादोपपती च लिङ्गं तात्पर्यनिर्णये ॥

So thus स्तुति is an अर्थवादः, which is an important लिङ्ग for arriving at the topic also. Therefore, स्तुति is important. It is one of the षड्लिङ्गाः. It is suffice to know that it is important. If you want to give a technical reason you should say one of the षड्लिङ्गाः it is.

How are we going to glorify हिरण्यगर्भं? In this section हिरण्यगर्भं is going to be glorified. How are we going to glorify? We should see the development then the section will be easy. What is the definition of हिरण्यगर्भं? You should not forget. हिरण्यगर्भं is समष्टि सूक्ष्म शरीर उपहित चैतन्यम्. So the Consciousness along with the total subtle body is equal to हिरण्यगर्भं. समष्टि means total. So हिरण्यगर्भं has got the total subtle body as his equipment just as we have got individual subtle body as our equipment, हिरण्यगर्भं has got total subtle body as his equipment. Therefore, समष्टि सूक्ष्म शरीरम्. Don't ask me what is सूक्ष्म शरीरम्, I will be in

trouble. And last Sunday only we have discussed and therefore you must be remembering.

पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयो मनश्चैकम्  
बुद्धिश्चैकैवम् सप्तदशकलाभिः सह यस्तिष्ठति तत्सूक्ष्मशरीरम् ॥  
तत्त्वबोधः - १८ ॥

So thus समष्टि सूक्ष्म शरीरम् is हिरण्यगर्भ. And how does he help us if you ask, the समष्टि सूक्ष्म शरीरम् is alone available as the व्यष्टि सूक्ष्म शरीरम् in everyone. So हिरण्यगर्भ alone is obtaining as the individual सूक्ष्म शरीरम् in all the जीव. Because समष्टि alone is manifesting in the form of व्यष्टि. And therefore how does हिरण्यगर्भ bless us? In the form of our सूक्ष्म शरीरम्. And what is the importance of सूक्ष्म शरीरम्? The very स्थूल शरीरम् is alive, the very स्थूल शरीरम् is functioning only because of the blessing of सूक्ष्म शरीरम्. Minus the सूक्ष्म शरीरम् the स्थूल शरीरम् is a corpse, it is only a dead body. So in short, the very life in us is because of सूक्ष्म शरीरम् and the very सूक्ष्म शरीरम् is because of हिरण्यगर्भ. That is the approach. The very life is because of सूक्ष्म शरीरम् and the very सूक्ष्म शरीरम् is because of हिरण्यगर्भ. Thus without हिरण्यगर्भ an individual cannot even survive as an individual. Ok. Even in सूक्ष्म शरीरम् we have seen there are seventeen parts are there. पञ्चज्ञानेन्द्रम् + पञ्चकर्मेन्द्रम् + पञ्चप्राणाः + मनः + बुद्धिः. Of these seventeen organs also which is the most important one? If you analyse the scriptures say that प्राणः is the most important of the सूक्ष्म शरीरम्. And that is why when a person is alive he is endowed

with सूक्ष्म शरीरम् but generally what do we call a living person? प्राणि. प्राणि means what? प्राणः अस्य आस्ति इति प्राणि. That which has प्राण is प्राणि. Now why don't you say it is endowed with ज्ञानेन्द्रियम्? It is endowed with कर्मेन्द्रियम्? So even though the सूक्ष्म शरीरम् consists of ज्ञानेन्द्रियम् कर्मेन्द्रियम् अन्तःकरणम् etc., still we say that the जीव is one which is endowed with प्राण. Why can't we say अन्तःकरणि, why only call प्राणि? Because the most important part of the सूक्ष्म शरीरम् is प्राणः and therefore we always call a living person as a प्राणि. And that is why when the life is going also we say प्राण is going, life is going, he is taking my life. So why do you say प्राण? Really speaking the इन्द्रियas are also going along with सूक्ष्म शरीरम् all of them are going and therefore the सूक्ष्म शरीरम् is sustaining an individual and even in the सूक्ष्म शरीरम् प्राण particularly is sustaining an individual.

And there is another reason also that while sleeping all व्यापारs come to a standstill. ज्ञानेन्द्रिय व्यापारs have stopped, eyes do not perceive, ears do not listen, nose does not smell, then कर्मेन्द्रिय व्यापारs hands legs etc., also come to a standstill. अन्तःकरण व्यापारs you don't remember anything, you don't know anything, there is no सङ्कल्प-विकल्प, there is no निश्चय, there is no अनुसन्धानम्, therefore मनोबुद्धिचित् why even अठङ्कर is resolved during sleep. That is why nobody says I am sleeping, even 'I' is resolved. But still if we say that the person is alive all व्यापारs have come to a

standstill. Even though सर्वेषु व्यापारेषु उपरतेषु आपि सत्सु even when all the व्यापारः have subsided still we call him alive because of one reason, because still the प्राण व्यापार is going. Imagine the heart also take rest! If it misses one beat they say all kinds of problems will start coming. Missing a beat is big problem. Now imagine heart stops during सुषुप्ति. So circulation doesn't stop, digestion doesn't stop, that is why early morning many people get up hungrily. Why because समान has been working, व्यान has been working, of course, उदान need not work that we've already seen, so anyway we need not go into the details, the idea is सुषुप्तौ the person is alive only because of the प्राण's functioning. And therefore प्राण becomes the most important. In fact, one of the names for कारण शरीरम् is प्राण, because in कारण शरीरम् also प्राण aspect we are experiencing during सुषुप्ति. Anyway we need not go to कारण शरीरम्, because it is coming anyway tomorrow. Therefore, we find that प्राण is the greatest blessing given by हिरण्यगर्भं and therefore in this section the हिरण्यगर्भं उपासना is going to be as प्राण. So हिरण्यगर्भं उपासना is going to be as समस्ति प्राण because हिरण्यगर्भं as प्राण is blessing everyone the most. So even though ब्रह्म may not be functioning, many people without ब्रह्म are happily surviving. Isn't it? Why because प्राण is the blessing of हिरण्यगर्भं. In fact, for many of us after college ब्रह्म stops functioning. Then still we happily survive and therefore here हिरण्यगर्भं's blessing seems to be better than even the ब्रह्म gift, the प्राण

gift seems to be better. Therefore, the उपासना is going to be called प्राणोपासना. प्राण उपासना which is as good as हिरण्यगर्भ उपासना only because प्राण is हिरण्यगर्भ अंशत्वात्. And therefore the second section is प्राण स्तुति, the third section is प्राण उपासना. This is the division of topic. And accordingly we get the question also from the second member of the six member team, of students who have come. So the question also is going to be accordingly asked. Now we will go into the question.

### Verse No. 2.1

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

So the first question was asked by अथ कबन्धी कात्यायन उपेत्य पप्रच्छ is the first question. Now the disciple is भार्गवः वैदर्भिः both together is the name of one student. Two names, one student. He is called भार्गवः because he belongs to भूगु गोत्रम् and he is called वैदर्भिः because he belongs to विदर्भ देशः. So भार्गवो वैदर्भिः अथ. अथ means what? आनन्दर्यम्, अनन्तरम्, कस्य अनन्तरम्? कात्यायनस्य प्राज्ञ-उत्तर अनन्तरम्. After कात्यायन's प्राज्ञ and उत्तरम् भार्गवो वैदर्भिः पप्रच्छ – he asked. Whom? एनम्. एनम् means पिष्पलादम्. पिष्पलाद is the गुरु. So his name is not written because he is the common गुरु for all the six. Therefore, एनम् पूर्वोक्तम् पिष्पलादम् पप्रच्छ. What is the question? हे भगवन् कति देवाः प्रजां विधारयन्ते – so oh lord! हे गुरो! what are the देवता

that sustains the people? So what are the देवताIs that sustain the people. And here प्रजाम् literally means people and here people refers to the शरीरम्. So what are the देवताIs that sustains the शरीरम्. And here देवताIs or देवs means various principles of the body like a कर्मनिद्रयम्, ज्ञानेनिद्रयम् प्राण etc. So here देवताIs means various factors of the body including both physical and subtle body or various principles. I call them principles because these principles include all organs and they include even पञ्चभूतास because even भूतास, the five elements are contributing for the sustenance of the body. The space is providing space and the earth is providing food, वायु is providing breathing air. Therefore, by principles I mean all factors that are contributing to the survival of the body. It can be the इनिद्रयम्, it can be a प्राण, it can be अन्तःकरणम्, it can be भूतास. All put together is asked as देवाः. So what are the देवताIs प्रजां विधारयन्ते that sustains? Why do you call these principles as देवs? Because of two reasons.

One reason is when you look at the principles alone they are inert in nature, like पञ्चभूतास. They are inert in nature. Oxygen is inert, food is inert but in our scriptures we never look at anything without taking the Consciousness principle into account. Because behind every inert matter there is चैतन्यम् तत्त्वम्. And therefore when we refer to any inert matter we are referring to it along with the आधिकान चैतन्यम्, along with the intelligence principle. For example if you take the Sun alone as a matter principle we call it as सूर्यः

but we never believe the Sun as mere matter, the Sun is pervaded by the ईश्वर, the intelligence principle. Therefore, we call it as सूर्य देवता. Similarly, we look upon चन्द्र also as चन्द्र देवता. So by using the word देवता what we mean is we are taking along with Consciousness principle. So therefore every factor is a देवता. So if सूर्य is blessing you it is सूर्य देवता, it is ईश्वर in the form of सूर्य that is blessing you. If the rain is blessing you, we don't call rain is blessing but ईश्वर as वरण देवता is blessing us, because blessing can be done by only a चेतन principle, intelligence principle never by an अचेतन तत्त्वम्. That is why each principle is called a देवः.

And there is a second reason also why we call each principle a देवता. See in the later part of this section the उपनिषद् or पिघलाठ wants to show that प्राण is the superior most देवता, that is going to be the topic because प्राण स्तुति is our topic. And therefore in the latter portion प्राण is going to be said as the superior most principle among the इन्द्रियाः, among the अन्तःकरणम्, among the पञ्चभूताः and all, प्राण is the superior most. And to establish the superiority there is going to be an imaginary quarrel. It is all symbolic story. An imaginary quarrel among all these members and each one is going to talk. I am superior, you are superior etc., each one of the factor is going to say 'I am the greatest', 'I am the greatest'. Everybody says like this only. Isn't it? So one boxing champion said it seems 'I am the greatest' and another boxing champion said 'I am the latest'. So thus each one is

going to claim superiority and we are going to see the eyes are going to talk, the nose will talk, each sense organ, each power is going to talk and therefore each one is going to be symbolized as a separate individual. Like in पुराणIs you will find काम् will be personified, love will be personified, कालम्, time will be personified and there will be discussion among the क्रोधः, among diseases, in आग्नेयतम् very interesting discussion is there. Diseases are also personified, time also is personified for the sake of symbolic representation. Similarly, here also all principles are going to talk among one another and therefore here itself they are introduced as one-one देव, each one is going to talk. And therefore also the word देवाः is used here. So कति means what? How many. So how many देवताः are sustaining the शरीरम्, स्थूल सूक्ष्म शरीरम्, कार्यकरणसङ्घातः. This is the first subsidiary question. Because second one is the main प्र॒ञ्जः, which is subdivided into three.

And the second question is कते एतत् प्रकाशयन्ते. What are the principles who talk about their own glory. प्रकाशयन्ते means who are all going to claim their glory, 'I have done this, I have done that, I am sustaining.' So प्रकाशनम् means publicizing, declaring one's own glory, blowing one's own trumpet. so कते देवाः. देवाः to be supplied. कते देवाः among these principles what are those principles which are going to declare their own glory. And invariably those who declare their glory will be second hand

only, gloriess only. Because the one of true glory will never declare. So therefore इन्द्रियास will declare their glory, कर्मनिंद्रियास will declare the glory, ज्ञानेनिंद्रियास will declare their glory, प्राण will never declare its glory and प्राण alone will be truly glorious. And therefore he asks what all principles declare their glory?

Then the third question is कः पुनः एषां वरिष्ठः. एषाम् देवानाम् मध्ये, निर्धारणे षष्ठी. So among these देवतास कः वरिष्ठः, who is the greatest देव? So which all principles sustain the body, which all principles glorify themselves and of these principles which is the superior most, वरिष्ठः, श्रेष्ठः. This is the question and you can imagine answer will be that प्राण is the greatest. This is the question. Now पिप्लाद is going to answer.

### Verse No. 2.2

तरमै स होवाच । आकाशो ह वा एष देवो वायुरान्निरापः पृथिवी  
वाङ्गनश्थः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवष्टम्य  
विधारयामः ॥ २ ॥

Now here the first and second questions are answered. What is the first question? Who are the देवास sustaining the body and who glorify themselves? These two questions are answered. तरमै स होवाच. तरमै शिष्याय. What शिष्य? आर्गवाय. To that शिष्य आर्गव, सः उवाच, सः पिप्लादः, गुरुः उवाच, that teacher पिप्लाद answered. Ok. Who are the देवास? He begins with आकाश तत्त्वम्. आकाशः ह वै एषः देवः – so the

first principle that is sustaining the individual is आकाश। तत्त्वम्। Because, आकाश is providing the space for him to live. So therefore what is the gift of आकाश? आकाशः अवकाश प्रदाता। अवकाशम् means what? Room, place. अवकाश प्रधानेन आकाशः विधारयति। So, a space sustains a person by providing space for a person to live. Otherwise there will be accommodation problem. Now why are you facing accommodation problem? Really accommodation problem is because we want live in city alone, otherwise if you got any place, going in train you can find vast and vast lands are empty. So otherwise really speaking no accommodation problem is there, infinite space is there. Only we choose to suffer within a short place. And not only आकाशः, then all the other भूतम् also. And therefore पिण्डलाट enumerates all the पञ्चभूतः - वायुः, अङ्गिः, आपः, पृथिवी – air, fire, water, earth. And you have to add एषः देवः to all of them. Each one is a देवः, a principle sustaining the individual. So, एषः वायुः देवः विधारयति, एषः अङ्गिः देवः विधारयति etc., each one is a देव सustaining. And you know how each element contributes. Water is very important, fire is very important, earth is very important and of course, air is also very important. Now we recognize it because each one is polluted. So therefore, air is important, fire is important, earth is important and water is important. Therefore, each one contributes for the sustenance of the body, not the आत्मा remember, we are talking about the individual अनात्मा, not

the individual आत्मा. And not only them वाक् मनः चक्षुः शोत्रम् च. वाक् means organ of speech, which represents all the कर्मनिद्याः. And each one is compared to a देव. The word देवः must be added to everyone. शोत्र देवः, चक्षु देवः etc. Then मनः stands for the अन्तःकरणम्, each one contributes. Without बुद्धि, without the mind etc., we cannot survive. And चक्षुः शोत्रम् – the eyes and ears represent all the ज्ञानेनिद्याम्. Thus पञ्चज्ञानेनिद्याणि पञ्चकर्मनिद्याणि चत्वारि अन्तःकरणानि पञ्चभूताः. In fact, that is why तत्त्वबोध we will see अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः | there we will see all these alone are called तत्त्व. And here प्राण is not introduced not because प्राण is not sustaining but प्राण is going to be later separately introduced as the most important among them. Therefore, प्राण is omitted here, otherwise प्राण also must be included in the list. So along with प्राण all of them sustain. So thus these are the देवताः - पञ्चज्ञानेनिद्याणि पञ्चकर्मनिद्याणि चत्वारि अन्तःकरणानि पञ्चभूताः - nineteen items if you had पञ्चप्राणाः also it will be 24 देवताः. Of which nineteen have been enumerated here. This is answer to the first question. Then comes the answer to the second question. ते प्रकाश्य अभिवदन्ति – these nineteen देवाः, except the पञ्चप्राणाः, these nineteen देवाः glorify their function and talk like this. प्रकाश्य means glorifying, declaring, announcing. So, प्रकाश्य publicizing their glories, they talk like this, अभिवदन्ति. And how they talk is given within quotation, “वयम् एतत् बाणम् अवष्टम्य विधारयामः”. वयम् विधारयामः –

we alone are sustaining the body. विधारयामः means sustenance, holding the fort together. So we hold the individual body together. बाणम् अवष्टभ्य. बाणम् means शरीरम्. Literally the word is वानम्. वबयोः अभेदः. Perhaps he was a बडगालि, I don't know. विश्वनाथन् बै अर् यु बाणडरिङ् इन् टि बेराण्डा. Bishwanathan bhy are you bondering in the beranda (विश्वनाथन् why are you wandering in the veranda). वबयोः अभेदः. बाणम् means वानम्. वानम् means what? वा गतिगन्धनयोः इति धातुः. वाति means गच्छति. Body is called वानम् because this body will go away. The second meaning is गन्धन, to smell. And the body is decaying one, smelling one, कुत्सित गन्धवत्वात् वानम्. Thus because of this गन्ध and since it is made up of पृथिवी तत्वम् predominantly, it has got a smell and therefore it is called वाति इति वानम्, गच्छति इति वानम्. Either because it goes, disappears or because कुत्सित गन्धवत्वात् वानम्. बाणम् एव वानम्. So, एतत् बाणम् अवष्टभ्य. अवष्टभ्य means holding together from disintegration. Just as a string holds a few things together tight, similarly we alone keep the individual together and विधारयामः, sustain the individual इति प्रकाश्य अभिवदन्ति, they go on declaring their glory. This is the answer to the second question.

Now we have to get to the the third question because that alone is the most important one. Therefore, two questions are answered in one मञ्च. The rest of the section is answer to

**प्र० ऊपनिषद्**

**द्वितीयः प्र० ऊः**

the third question, प्राण स्तुति is going to come, which will see next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 2.1 - 2.6

अथ हैनं भार्वो वैदर्भिः पप्रच्छ भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

तस्मै स होवाच । आकाशो ह वा एष देवो वायुरञ्जिनरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवष्टश्य विधारयामः ॥ २ ॥

In the second and third chapters of this उपनिषद्, हिरण्यगर्भ उपासना is going to be the topic we saw. And that too हिरण्यगर्भ as the total प्राण principle, as the total प्राणशक्ति, as the total power behind the whole creation. And therefore it is also known as प्राण उपासना. And as we saw before if प्राण उपासना has to be introduced the glory of प्राण has to be talked about, प्राण स्तुति is necessary. And it is to talk about प्राण महिमा the प्राण विभूति that this second chapter is devoted. And in the third chapter प्राण उपासना will come. And the student asks the question what are the principles that are sustaining the body, what are the principles that glorify themselves and what is the principle which is the greatest among them. So thus the second question has got three sub divisions.

- i) One is what are the principles sustaining the body, कृति देवाः विधारयन्ते and
- ii) The Second question is who all glorify themselves and
- iii) The third one is among all the sustainers, among all the sustaining principles which is the श्रेष्ठ, which is वरिष्ठ?

Of these three questions, the first two questions were answered in the second मन्त्र itself. What are the sustaining

principles? The ज्ञानेनिद्रयम्, the कर्मनिद्रयम्, the पञ्चभूतस as well as the अन्तःकरणम् - mind, intellect. All these sustain the individual. This is answer to the first question - कति देवाः. एषः देवः आकाशः वायुः अग्निः आपः पृथिवी वाक् मनः चक्षुः श्रोत्रम् च. वाक् representing कर्मनिद्रयम्, चक्षुः श्रोत्रम् representing ज्ञानेनिद्रयम्, मनस् representing अन्तःकरणम् and पञ्चभूतस. nineteen देवs, nineteen principles. In fact, पञ्चप्राणIs also must be included in them and we should have said 24 principles, चतुर्विंशतितत्त्वानि प्रजाम् विधारयन्ते must have been the answer but here the प्राणIs are excluded because later प्राणIs are going to be introduced as the superior most of all of them. and therefore they are omitted here.

Now the second question was who glorify themselves. The answer is all these nineteen तत्त्वs, except पञ्चप्राणIs, all of them glorify themselves. ज्ञानेनिद्रयIs declare we are responsible for the continuation of the body. Similarly, कर्मनिद्रयIs glorify, similarly अन्तःकरणम् glorify, similarly पञ्चभूतम् also. ते प्रकाश्य आभिवदन्ति, they loudly proclaim. Here प्रकाशः is not light but here प्रकाश्य means declaration, publicizing. So they loudly proclaim their glories. How? वयम् एतत् बाणम् अवष्टभ्य विधारयामः. We saw बाणम् as शरीरम्, वयम् शरीरम् अवष्टभ्य विधारयामः. We alone hold the body together and sustain the body. With this the second question also is answered.

Now we have to enter the third sub-question. And what was the question? कः पुनः एषां वरिष्ठः, among them who

प्राण उपनिषद्

द्वितीयः प्राणः

is the वरिष्ठः? For that a story is going to come. Ok. मन्त्र number three.

### Verse No. 2.3

तान्वरिष्ठः प्राण उवाच मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्गाणमवष्टभ्य विधारयामीति तोऽश्रद्धाना बभूतुः ॥ ३ ॥

You can understand. So what happened? प्राण came to know that all these nineteen तत्त्वs are unnecessarily arrogant and therefore one day, you have to imagine, प्राण called all these nineteen तत्त्वs. So you have to imagine that they are like people, they are personified in this section. And having called all of them वरिष्ठः प्राण उवाच. So the very adjective shows the status of the प्राण. So वरिष्ठः means श्रेष्ठः, the most powerful प्राण addressed all these nineteen तत्त्वs – ज्ञानेन्द्रियs, कर्मेन्द्रियs, पञ्चभूतs चत्वारि अन्तःकरणs - all these nineteen तत्त्वs he addressed, प्राणः उवाच. What is that? Some advice – pride goes before a fall. So please listen मा मोहम् आपद्यथ – never get deluded. मोहम् मा आपद्यथ – may you not get deluded regarding the glory or regarding the fact of who sustains the body may you not get deluded. Why? Because the fact is, this is the next sentence, this is the प्राण addressing the other देवताs, देवताs meaning इन्द्रियs etc. अहम् एव एतत् आत्मानं पञ्चधा प्रविभज्य – so I, the प्राण alone, am dividing myself into fivefold तत्त्वम्. Here आत्मा means myself, reflexive pronoun. Not सत्त्वदानन्द आत्मा. We are still in सूक्ष्म शरीरम्, then beyond that कारण शरीरम्. So here we are only at सूक्ष्म शरीरम् level. Because you should

remember the purpose of the उपनिषद् it is to gradually take us from अन्नमया and dwell there for some time, प्राणमया dwell there for some time, so that we will be aware of each layer of our personality. Then alone if one day, you say this is अन्नमया, प्राणमया, मनोमया, विज्ञानमया, this is आत्मा, nothing will enter. Therefore, they have various methods so that we will be aware of our physical personality then we will be aware of our सूक्ष्म शरीरम् and that is why each उपासना is to make us recognize our each layer of personality. प्राण उपासना means we have progressed ourselves from अन्नमया to प्राणमया. That is the *Vedantic* significance. And therefore here आत्मा means प्राण आत्मा alone and not मुख्य आत्मा. Therefore, I divide myself. In how many ways? पञ्चधा प्रविभज्य – into five divisions which are known as प्राण, अपान, व्यान, उदान, समान. प्राण meaning the respiratory system, अपान meaning the excretory system, व्यान - the circulatory system, समान - the digestive system and उदान is the reversing system. So पञ्चधा आत्मानम् प्रविभज्य एतत् बाणम् अवष्टभ्य – through the पञ्चप्राणIs I sustain or I hold the body together. See अवष्टभ्य is derived from the वृस्थमभ् रुस्थमभ् you would have heard. दीप रुस्थमभ्. रुस्थमभ् means pillar. And what is the job of a pillar? In a big construction, pillar is the one which holds the whole construction together. Therefore, even though pillars are situated at regular intervals only but the whole complex is sustained by the pillar only. And that is the reason that in any organization or institution also if a

person is very important, we say he is the pillar of the organization. Therefore, pillar is that which holds other things together. And even when we want to hold a tree nearby what do we keep? We keep a pillar that is called स्थम्भः because स्थम्भनम् करोति. स्थम्भनम् means keeping it straight. Otherwise it will become bend. स्थम्भः means keeping it together, holding it together. So अवष्टभ्य means doing the job of a pillar. That is the literal translation, doing the job of a pillar, functioning like a pillar, अवस्थम्भनम् कृत्वा. And from which root alone the word स्तब्धः has also come. When a person stands like a pillar, when somebody comes he doesn't even bend in prostration, no humility at all, always walking too straight like a pillar, we call him स्तब्धः. All derived from one root that which is straight and that which holds other things straight. So अवष्टभ्य – doing the job of a pillar विद्यार्थ्यामि – I sustain the whole individual. But what happens? Even though प्राण openly declared and even though it was a truth but unfortunately because of the vanity of these nineteen तत्त्वs they refused to believe that. So what did they do? ते अश्रद्धानाः बभूतुः. Up to विद्यार्थ्यामि is a statement of प्राणः. So it is within quotation. प्राण said. And ते अश्रद्धानाः is the words of उपनिषत्. So the उपनिषत् says in spite of प्राण's declaration ते means these nineteen तत्त्वs did not believe it, did not have faith in the statements of प्राण. Then what happened? प्राण has to prove it. Because when the words did not bless or did not give him the knowledge, then the प्राण has

to teach a lesson and that is what प्राण is going to do. Next मन्त्र.

### Verse No. 2.4

सोऽभिमानादूर्ध्वमुत्क्रामते इव तस्मिन्नुत्क्रामत्यथेतरे सर्वे एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वे एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरणजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्क्षुः शोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

What did प्राण do? As it happens in the assemblies whenever there is a problem and they suggest and the leader does not listen, what do they do? Walkout. So don't think that they are recent only! In उपनिषद् itself the walkout is there. So प्राणः अभिमानात् ऊर्ध्वम् उत्क्रमते इव – so because of the आभिमान, because प्राण was insulted you know, because of the आभिमान, self-respect, because of the self-respect प्राण went out of the body. इव, इव is important, as it were. I am just going till the window sill only, by that time other ministers went and brought him back. So ऊर्ध्वम् उत्क्रमते इव. Here they are all put in present tense, we have to convert into past tense. The प्राण went out as it were. Because if the प्राण had really gone out what would have happened you know, this fellow would have collapsed. And therefore it pretended to go out. Then what happens? All the other principles they thought they can happily sit in the hall but they found they were also without their knowledge going out. And तस्मिन् उत्क्रामति – when the प्राण was going out अथ इतरे सर्वे एव उत्क्रामन्ते – all the other

nineteen तत्वs also were going out. Because their very existence and their very function are dependent on the प्राण alone and therefore उत्क्रामन्ते. And what did प्राण do? Again he came back तस्मिन् प्रतिष्ठमाने – and when प्राण again came back सर्वे एव प्रतिष्ठन्ते – all the nineteen तत्वs again came back. Thus प्राण was moving up and down and along with the प्राण the other powers were also moving up and down. Isn't it true? Whenever we fall sick, when the प्राणशक्ति is getting worse and worse you find that our speaking power is reduced. Normally, we can shout at the top of the voice which can be listened by the 7<sup>th</sup> neighbor, especially Indians are supposed to be wonderful shouters, but this fellow diarrhea two days or anything happens the प्राणशक्ति is gone, you will find that eyes are not able to see, the tongue is not able to taste, all the powers weaken. And again when the प्राणशक्ति comes back all the powers also come back along with that. And that is why in छान्दोऽय उपनिषद् also a similar story is given and when the शिष्य claims that he can remember the वेदs very well the teacher says 15 days I will not feed you properly and after 15 days he asked the शिष्य chant सामवेद and that too सामवेद. ऋब्बवेद or यजुर्वेद can be managed. He could not even remember the मन्त्र properly, then the teacher says even the intellectual power is dependent on the food, again food standing for energy, प्राणशक्ति alone. And therefore not only ज्ञानेन्द्रियम् not only कर्मेन्द्रियम् even the अन्तःकरणम् function because of the power given by the प्राणशक्ति alone.

And therefore along with the movement of प्राण they were also moving up and down. So, तस्मिन् च प्रतिष्ठमाने सर्वे एव प्रातिष्ठन्ते. And for this the teacher gives an example of मक्षिकाः, the honeybee. Among the honey bees also there is a leader. As long as that leader is there around all the other working bees, for them the caste system is very very definite, this working bee will be there, leader bee will be there, the producer bee will be there, it will not just do anything – queen, and when that moves out there is no question of whether is proper or improper, whether the other place is better or this place is inferior, no question, when this moves out all of them in lakhs in lakhs; if you want to drive a whole bunch of honey bee you need not do anything just that queen, that leader has to be put somewhere the others will automatically follow. And that is why they have given this example. You can imagine what an observation they have.

**मक्षिका:** मधुकरराजानम्. मधुकर means bee, राजा means the leader. **उत्क्रामन्तम्** – when the leader of the bee goes out, **सर्वाः एव मक्षिकाः उत्क्रामन्ते** – all the other working bees also. There was an article was about the white ant. The white ant and how they work, how there is a leader, that leader mother one will be bigger, and all the workers will come and work for it it seems. It was an interesting article. But of course, here it is honey bee. **मधुकरराजानम् सर्वाः मक्षिकाः उत्क्रामन्ते.** And **तस्मिंश्च प्रतिष्ठमाने** – when he stays in one place, they also stay; he moves, they also move. Like the best example

nowadays we can give is when there is a tourist and the tourist guide will be there and the all others will be walking behind him. When he stops all the people will stop, when he moves all the people will move, in the same way, सर्वाः एव प्रतिष्ठन्ते एवम्. Up to this is दृष्टान्त. Now he comes back to दृष्टान्त, the original. In the same way वाक् मनः चक्षुः शोत्रं च. So, वाक् representing कर्मनिदयas, मनः representing अन्तःकरणम्, चक्षुः शोत्रं representing ज्ञानेनिदयas. You have to add even the पञ्चभूतas which constitutes the physical body; all of them. After शोत्रं च there must be a full stop. In the same way they also go and come back along with the प्राण alone. Then what happened? It was a direct proof. When the प्राण is, all the other तत्त्वas are. When the प्राण goes, all the other तत्त्व go. therefore, all of them are dependent on प्राण alone. This has been clearly proved by आन्वयन्यतिरेक method. Just as clay is, pot is. If clay is removed, pot is gone. And therefore pot is dependent on clay. In the same way all others are dependent on प्राण. Therefore, प्राण is the leader and all others are lead. Therefore, प्राण is वरिष्ठः and all others are under the वरिष्ठ प्राण alone. With this incidence all the nineteen तत्त्वas understood the glory of the प्राण and therefore ते प्रीताः. ते means these nineteen तत्त्वas were pleased. Why they were pleased? That getting angry प्राण did not permanently go, प्राण only taught a lesson and there afterwards it came back. There will be two types of leaders. Some people will punish permanently. Punishment should be in

such a way that no permanent damage is done. And therefore just a little bit teaching of a lesson and there afterwards everything is normal. And therefore प्रीताः, these nineteen तत्त्वाः were pleased and प्राणं स्तुन्वन्नित - they started glorifying the प्राण. प्राण स्तुतिः, प्राण स्तवः, प्राण स्तोत्रम् they started doing. And the rest of this section, that is from verse number five onwards up to the end the thirteenth is going to be प्राण स्तुति alone. Because I had said the very purpose of the second chapter is the प्राण स्तुति only, all these stories are only for preparing the ground but the topic of this chapter is from the fifth मन्त्रा alone, the glory of प्राणशक्ति. And that is why प्राणायाम् also becomes very very important for the maintenance and now प्राणायाम् is used for so many therapies, almost anything and everything is cured by shear change of breathing. Just we will wonder sometimes because a person takes treatment from different pathies you know and every pathy cost minimum 500 nowadays and when somebody says that just take a few breathings, putting the hands like that or head like that, what is this, no expenditure at all, because unfortunately we think that if the doctor charges less the treatment is poor. That is why people also charge more. So when there is no expenditure also because that doctor becomes useless doctor according to people. So when there is no charge at all thet wonder but they say so many things are all cured because it is the very प्राण flow in the system that keeps the whole thing going, by just adjusting the breathing the प्राण

flows. What is acupuncture again? It is again handling the प्राण of the system alone, where the प्राण is locked, where they pranic centers are there, including चक्रs and all are entirely handling of the प्राण. For what? The harmony of whole system. And therefore we should remember प्राणशक्ति is very much important and प्राणशक्ति is praised in our scriptures also. There is a ऋषि, for every पूजा when the आवाहनम् is done प्राण is invoked 'I am invoking that प्राणशक्ति'. And it is that glory of प्राणशक्ति which is sometimes known as कुण्डलिनी and all also are known as प्राणशक्ति alone. Only from the absolute standpoint प्राण also becomes another मिश्या but from the relative standpoint प्राण is great and since we are only in the relative plane we have to accept the glory of प्राण. But at the same time we should not give it absolute reality also. From *Vedantic* aspect we will dismiss कुण्डलिनी शक्ति also but here we are in व्यावहारिक plane and therefore the glory of प्राण has to be accepted. And that is what is being talked about here. मन्त्र number five.

### Verse No. 2.5

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।  
एष पृथिवी रयिदेवः सदसत्त्वामृतं च यत् ॥ ५ ॥

So the glorification of प्राणशक्ति and प्राणशक्ति manifesting in two levels.

- i) One is at the individual level and
- ii) The other is at the cosmic level.

At this individual level प्राणशक्ति alone gives the power to the eyes for perception and the hearing power also belongs to प्राणशक्ति. Therefore, प्राणशक्ति appears as दर्शन शक्ति, श्रवण शक्ति, द्वाण शक्ति, स्पर्शन शक्ति all these are one प्राणशक्ति's manifestation. Just as one ruler has total power delegates various powers to each and every minister, finance minister, education minister and each minister is vested with some powers, all powers belonging to the king or the main head. Similarly, प्राणशक्ति is like the main repository of power which alone is appearing as दर्शन शक्ति, श्रवण शक्ति, द्वाण शक्ति, स्पर्शन शक्ति. Similarly, कर्मेन्द्रियस गमन शक्ति, वदन शक्ति and चिन्तन शक्ति. That is called as इच्छा शक्ति, ज्ञान शक्ति, क्रिया शक्ति स्वरूपिणी in ललितासहस्रनाम also it comes. These are all at the microcosmic, individual level.

And if you go to the total level it becomes the शक्ति of every देवता. The सूर्य देवता has got tremendous शक्ति power that also belongs to प्राणशक्ति, समष्टि प्राण. All solar energy belongs to समष्टि प्राण known as हिरण्यगर्भ. All the lunar energy, whatever energy including nuclear energy remember all of them according to our शास्त्र शक्ति belongs to one प्राणशक्ति. In the atom it is nuclear energy, in the Sun it is solar energy, in the human being it is life energy. And in this मन्त्र mainly the power at the cosmic level is being pointed out. एषः अ॒निः  
सन् तपति – so here we have to take it as समष्टि प्राणः, एषः समष्टि प्राणः otherwise known as हिरण्यगर्भ alone is burning as the अ॒नितत्वम्, as the अ॒निशक्ति. So अ॒नोः दाहकशक्तिः

अपि प्राण शक्तिः एव. So, आग्निः सन् means आग्नि रूपेण तपति. एषः समस्ति प्राणः आग्नि रूपेण तपति. That means the burning power in the आग्नि belongs to this प्राणशक्ति alone. Then एषः सूर्यः – this प्राणशक्ति alone is manifest in the form of the Sun, सूर्यस्य तपन शक्ति or प्रकाशन शक्ति also you can take. आग्निः can be taken for heat energy, सूर्यः can be taken for light energy. Whether it is heat energy or light energy, any energy belongs to the प्राणशक्ति alone. एषः पर्जन्यः – the rain is falling down, what a phenomenon! Imagine you have to take water and pour. How much energy is necessary? You can see at the cosmic level from the ocean tons and tons of water is just lifted. How much energy! Our local pump to take a little bit of water which is not there in the well it takes so much energy and breaks down on every other day. So how much what pump is lifting the whole oceanic water into the clouds and not only that it is taken from country to country, northeast rain for some time and sometimes southwest and different countries at different plains water is carried and poured. पर्जन्यः phenomenon you think. It is unimaginable. How much energy is involved, all that energy again belongs to the समस्ति प्राणशक्ति alone. Just we have to sit, we only say rain is not there. At least madras people know some value of rain. In फ्रेवल you wouldn't understand at all because four months only rain and rain. So only when we sit and think what is happening in the phenomenon of rain, something it is one of the greatest wonders of nature. Scientists will say

nature, we say it is प्राणशक्ति. And एषः मधवान् मधवान् means इन्द्रः. इन्द्रः means the protector, the ruler, पालयिता. So he is the protector, the maintainer of all देवताः. काले वर्षतु पर्जन्यः. So the right time rain should come, everything should be done properly. Therefore, a leader is necessary and that also is the प्राणशक्ति alone. एषः वायुः – so प्राणशक्ति alone is in the form of वायु. वायु means what? That which moves about. In वायु itself there are many varieties.

आवहः प्रवहश्चैव संवहश्चोद्धस्तथा । विवहारत्यः परिवहः परावह इति क्रमात् ॥

The वायु which is a gentle breeze, the वायु which is a powerful cyclone etc. So that power also is प्राणशक्ति alone. Then एषः पृथिवी. पृथिवी means the earth also. The earth has got tremendous power, the gravitational power is there and it is moving so powerfully. From where does this power come? Again that शक्ति also is प्राणशक्ति. So there is one word देवः. एषः and देवः should be connected. एषः देवः. देवः means प्राण. So एषः देवः this Lord प्राण alone. The purpose of using the word देवः is that we don't want to see it as a blind energy alone, then it becomes a materialistic approach. To say that this whole world is pervaded by this energy, solar energy, nuclear energy, gravitational energy, electromagnetic energy, if you blindly say this it is all lifeless principle. So we want to see it as not mere materialistic but along with the चैतन्य तत्त्वम् we want to see. So we will not call it as nature, for us it is a living thing and therefore it is देवः. It is God, it is ईश्वर.

When you say nature you are seeing only matter or आत्मा, when you call it as god you are seeing the unseen चैतन्यम् also behind it. Therefore, what scientist see is correct but not complete. When he says nature's glory he is right but he is not complete because nature is not merely functioning, the nature, the inert principle is pervaded by a चेतन तत्वम्. It is not mere अपराप्रकृति, there is also पराप्रकृति. And then प्राणशक्ति becomes देवः हिरण्यगर्भः ईश्वरः. So this प्राणशक्ति alone is पृथिवी, in the form of पृथिवी तत्वम्. रसिः in this context means चन्द्रः, the moon. Because we have seen in the first section आदित्यो ह वै प्राणो रसिरेव चन्द्रमा रसिर्वा एतत्सर्वं यन्मूर्त्यं चामूर्त्यं च ॥ ५ ॥

In the previous section it came. रसिरेव चन्द्रमा. Then सत् च असत् च. सत् means all मूर्त्यवस्तुs all things with form, which have got forms. And असत् means अमूर्त्यम् or formless. मूर्त्यच्य अमूर्त्यच्य. Because now science has clearly proved that the very same energy condensed alone is the matter. Matter broken alone becomes energy. And therefore, प्राणशक्ति condensed alone is all the मूर्त्यवस्तुs and प्राणशक्ति alone is अमूर्त्यवस्तुs or अमूर्त्य powers also. And अमृतं च. Here अमृत means देवानाम् अन्नम् अमृतम्. In the mythological sense, not in *Vedantic* sense. यत् देवानाम् अन्नम् that is also प्राणशक्ति alone. The scientists have not combined all the energies because they have been able to reduce into four or five शक्तिः but they are not been able to join all these शक्तिः together and see as one. But in our शास्त्रs all these शक्तिः have been join

together and that is called प्राणशक्ति. Einstein worked for that and before his death you could not complete it, still they are all working they say. We know the answer. If we say they won't hear. So we know the answer that it is प्राणशक्ति. Continuing;

### Verse No. 2.6

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।  
ऋचो यजूषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

In short, सर्वम् प्राणे प्रतिष्ठितम्. In fact, everything is based on प्राण alone. So if the whole creation is resolved, it will be resolved into प्राण. Because our topic is up to प्राणमय level. Because remember after sometime we say अन्योऽन्तर आत्मा मनोमयः. So beyond energy also we will go to the thought power. Even thought can lift things, hypnotize, change things, this kinetic psychokinetic they say, so there afterwards we will say thought power is more than the energy outside, then we may say knowledge is more still powerful, विज्ञानमयकोश. But at this we are only from lkg to ukg, then afterwards BSc, MSc, PhD etc. But in this section we are looking at the Ultimate as the energy, प्राण. And therefore it is said in तैतिरीय also we have seen

प्राणं देवा अनु प्राणित । मनुष्याः पश्वतश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । ॥ तैतिरीयोपनिषदत् २-३-१ ॥

So प्राण's glory also we saw. The same thing is said here. सर्वम् प्राणे प्रतिष्ठितम्. What are all? ऋचः यजूषि सामानि – all the वेदs, यज्ञः क्षत्रं ब्रह्म च. यज्ञः means यागIs, sacrifices. क्षत्रम् means all the क्षत्रियs. ब्रह्म means all the ब्राह्मणs. Here ब्रह्म does not mean सत्यम् ज्ञानम् अनन्तम् ब्रह्म. ब्रह्म means ब्राह्मणs, क्षत्रियs. Because these are all respected ones that are enumerated. वेद is highly respected, यज्ञ is highly respected, ब्राह्मण क्षत्रियs are highly respected and therefore पिप्पलाद enumerates them. But we should remember they are only representatives, through them the whole creation is included. Therefore, in short, all of them प्राणे प्रतिष्ठितम् they are based on प्राण. Minus प्राण nothing can survive. And for this an example is given. What is that? अरा: इव रथनाभौ. The example of a wheel. It is a common example often given. We have seen in मुण्डकोपनिषद् also.

अरा इव रथनाभौ संहता यत्र नाड्याः । ॥ मुण्डकोपनिषद् २-२-६ ॥

So in the wheel the रथ-नाभी is the hub, the central part of the wheel. अरा: is the spokes of the wheel. The spokes are connecting to the outer rim and therefore it appears as though the outer rims are supported by the spokes. The glory seems to belong to the spokes but really the glory does not belong to the spokes because the spokes themselves are connected to the central hub alone. And therefore the one single central hub alone sustains the whole rim of the wheel through various spokes. So each spoke can be taken as इष्टाशक्ति, क्रियाशक्ति or दर्शन शक्ति, स्पर्शन शक्ति, स्मरण शक्ति, विन्तन शक्ति.

Each spoke is like one-one शक्ति coming from the central प्राणशक्ति. And through various शक्ति's the whole rim of creation is maintained and that is why the rim is smoothly moving. If the spokes are removed or if the central hub is removed the whole wheel will be flat. It cannot survive. In the same way, imagine the whole creation as the rim each power behind the creation as the spokes and प्राण as the hub. A wonderful meditation. So each idea is for meditation, प्राण उपासना. Whole creation is rim, each power in the creation is a spoke and the प्राण is the central hub. From प्राण alone each one, whether it is gravitational force, solar or nuclear or an individual, any force comes from the प्राणशक्ति alone. We will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Through the story the greatness of प्राणशक्ति is brought out in this section. All the ten sense organs ज्ञानेन्द्रियम् and कर्मेन्द्रियम्, as well as four अन्तःकरणIs all of them are able to efficiently function only because of प्राणशक्ति. And if we extend this to the समष्टि level each इन्द्रियम् represents one-one देवता. The total ज्ञानेन्द्रिय शक्ति is represented in the ज्ञानेन्द्रिय देवतास. Similarly, कर्मेन्द्रिय शक्ति is represented by कर्मेन्द्रिय देवतास and अन्तःकरण शक्ति is represented by अन्तःकरण देवतास and प्राणशक्ति is represented by the समष्टि हिरण्यगर्भ देवता. Therefore, extending this rule to microcosmic level we have to say all the देवतास are also functioning only because of the समष्टि प्राणशक्ति. Just as individual organs are functioning through व्यास्ति प्राणशक्ति, similarly all the देवतास are functioning because of the समष्टि प्राणशक्ति alone. And if you have to put in scientific language, we should say all the powers the creation, whether it is the power of raining or whether it is the power of the planetary motion or whether it is the power of gravitational pull or whether it is the power of the atoms, whatever be the power in the creation all of them are because of one fundamental basic power known as प्राणशक्ति. Remember this is the हिरण्यगर्भ देवता alone is looked here as प्राणशक्ति. And when we are worshipping प्राणशक्ति we should remember we are not merely worshipping the material power. If we worship only the material power we will become materialistic. Then it cannot come under religion at all. So we appreciate the glory

of total force or total power but the power pervaded by intelligence principle, the चेतन तत्त्वम् also, which is unseen. If you worship solar energy you are a materialist, if you worship सूर्य देवता you become a religious devotee. Solar energy does not include the intelligence behind but when you worship सूर्य देवता it includes both of them - the intelligence principle as well as the solar energy, the material aspect also. And therefore प्राणशक्ति is not mere material, brutal, inert force it is not but it is हितयनर्भ देवता. That is what I said in our पूजा also we worship प्राणशक्ति as mother. That is why I was telling in the last class, that मन्त्र is

रत्नामभोधिस्थ पोतोल्लसदरुण सरोजाधिरूढा कराङ्गैः पाशं  
कोटप्प भिक्षुद्वमळिगुण मायांकुशं पंचबाणान् ।  
बिभ्राणासृवकपालं त्रिनयनलसिता पीनवक्षोरुहाङ्ग्या देवी  
बालार्कवर्णा भवतु सुखकरी प्राणशक्तिः परा नः ॥  
देवीभागवतपुराणम् ११-०८-१९ ॥

So देवी प्राणशक्ति it is said. That means देवी indicates the intelligence principle, प्राणशक्ति indicates the power behind it. If one is अपराप्रकृति, the other is पराप्रकृति; if one is माया, the other is ब्रह्मन्. Therefore, उपासना is on both of them together. And there is another reason also why we take both of them together; why we are not taking mere power alone. Because we should remember उपासना must be always on an उत्कृष्ट वस्तु, worship must be always of an उत्कृष्ट वस्तु, something superior to us. If you are taking शक्ति as a mere force alone then it becomes an inert principle and as an inert

principle it is never superior to a human being, who is a चेतन principle. Therefore, as a चेतन principle I can never worship any natural force alone because it is after all inert, however powerful it might be a चेतन, an ant is superior to even the most powerful nuclear energy. Because of a simple plus point that it is चेतनम् whereas the other one is inert. Therefore, if you are taking sheer natural force it is निकृष्टम् अचेतनत्वात् therefore, we cannot do उपासना up on it. But if you take the power along with the intelligence principle it becomes हिरण्यगर्भ देवता and as a देवता it is superior therefore, we can do उपासना. So therefore what I want to emphasize here is here it is not mere worship of शक्ति but it is शक्ति along with शिवम् i.e., शक्ति along with the चेतनम्. शक्ति includes शिवम्. शिवम् includes शक्ति. Ok. Now it is said here in the sixth मन्त्र : अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् । And here the world प्राण refers to समस्ति प्राण, समस्ति प्राणे the whole cosmos with all its varieties of powers is based upon the प्राणशक्ति alone. And the example we saw in the last class अरा इव रथनाभौ, just as the spokes of a wheel is supported by the central part of the wheel, the hub. The spokes are many but the hub is one, powers are many प्राणशक्ति is one and the very strength of the spoke is gathered from the central hub alone. And therefore अरा इव रथनाभौ. And not only them and the following things also ऋचः यज्ञौषि सामानि, the entire वेदs. So it represents all the वेदs. The ऋग् यजुस् and साम are the names of the types of मन्त्रs. So it is not a reference to

वेदों alone. If it is referring to वेद then fourth वेद is left out. If it is referring to मन्त्राः all the four वेदों are included because four वेदों have got only three types of मन्त्राः. If you include the types of मन्त्राः then it means you have included all the four वेदों. So ऋग् means ऋग् मन्त्रः and यजुर्स् means यजुर् मन्त्रः and साम means साम मन्त्रः. अथर्वणवेद also consist of only these types of मन्त्राः. Either it must consist of ऋग् type of मन्त्राः or it should consist of यजुर्स् type of मन्त्राः. Therefore, if you take the type of मन्त्राः the four वेदों are included. And what are the types of मन्त्राः? We had seen in मुण्डकोपनिषद्.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽर्थवृ वेदः  
शिक्षा कल्पो व्याकरणं ॥ मुण्डकोपनिषद् १-१-५ ॥

There I had explained. So just I will remind you. ऋग् is the metrical मन्त्राः, यजुर्स् is prose type of मन्त्राः and साम is मन्त्राः set to music. And all the four वेदों have got only these types of मन्त्राः. And ऋग्वेद is called ऋग्वेद because it predominantly contain ऋग् type of मन्त्राः, not watertight compartment, ऋग्वेद also contains is यजुर् मन्त्राः, यजुर्वेद also contains ऋग् type of मन्त्राः. But it is called ऋग्वेद because predominantly ऋग् type of मन्त्राः. Similarly, यजुर्वेद also. So, ऋचः यजूषि सामानि and not only that यज्ञः – so the rituals prescribed in these three वेदों. वेदप्रतिपादितो यज्ञः न केवलम् वेदः परन्तु वेदप्रतिपादितो यज्ञः and these यज्ञाः have meaning only when there are some people to perform them otherwise what is the use. Isn't it? So ब्रह्म च क्षत्रम् च. So क्षत्र refers to क्षत्रिय वर्णाः, all the क्षत्रिय जाति people are together called a

क्षत्रम् it is a collective noun like people etc., group of क्षात्रियाः. Similarly, ब्रह्मा refers to the group of ब्राह्मणाः. The ब्राह्मणाः are those who perform the यज्ञाः and क्षात्रियाः are those who protect the यज्ञाः. As we see in यामायण also, one performs and another support the यज्ञा - financial support, security support because in those days also सुबाहु, मारीच terrorists were there remember and therefore there must be paramilitary force. So that is all the job of क्षात्रियाः and they cannot perform the यागं they are the ब्राह्मणाः. So therefore, those two are enumerated and what is the तात्पर्य here. It is not the enumeration, the तात्पर्य is all of them are supported by प्राणशक्तिः. Without प्राणशक्तिः ब्राह्मणा cannot perform यागं, without प्राणशक्तिः क्षात्रिय cannot protect the यागं. And therefore प्राण is the fundamental force of the creation. Continuing;

### Verse No. 2.7

प्रजापतिश्चरसि            गर्भे            त्वमेव            प्रतिजायसे ।  
तुभ्यं प्राणं प्रजास्त्वमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

Remember, all these are प्राण स्तुति, which has started from number five onwards up to the end it will be प्राण स्तुति alone. **त्वम् एव प्रजापतिः** – you alone are प्रजापतिः, the Lord of creative power. Because remember ब्रह्मा is the creator only because of creative power, विष्णु is a protector only because he has the power of protection, similarly शिव is the destroyer because of the power of destruction. These are all only three divisions of one प्राणशक्तिः. प्राणशक्तिः alone becomes as इष्टाशक्तिः, क्रियाशक्तिः, सृष्टिशक्तिः, संहारशक्तिः. They say

पञ्चकृत्यं परायणा ॥ श्री ललितासहस्रनामस्तोत्रम् ६४ ॥

So सृष्टि स्थिति संहार आविर्भाव तिरोभाव or निश्चह अनुश्वर remember each one is a peculiar faculty. Every faculty is a power and therefore he says प्रजानाम् पतिः. The creative power you are. And what you have done? This total creative power alone is now available in every individual. So everything has the capacity to reproduce its own species, which is again peculiar power, शक्ति alone. The power of reproduction, the power of propagation of one's own species and not only that this power is again divided into two - one in the male and another in the female. And therefore here he says गर्भे त्वम् एव चरसि – in the body of male and female, here गर्भ should include both of them, पितृगर्भे and मातृगर्भे and गर्भ here means within. So within the male also there is a creative power and within written in the female also there is a creative power. Only when both these creative powers join together a child is born. And this creative power is who? त्वमेव गर्भे चरसि.

प्रजापतिश्वरति गर्भे अन्तः । अजायमानो बहुधा विजायते ॥  
पुरुषसूक्तम् ॥

So प्रजापतिः सन् त्वम् गर्भे चरसि, you alone are born as every being. But अजायमानः there it is a different context. But here it is purely the creative power that is said. And not only you are moving within the male and female as the creative power, त्वमेव प्रतिजायसे – you alone are later born in the form of the parents. Because every child has got a form

according to the parents, many characteristics are hereditary. That is why the word प्रतिजायसे is used. प्रति means प्रतिरूपम्; पितुर्मातुश्च प्रतिरूपः सन् प्रतिजायसे. Some children look like mother, some children look like father and if there is a big family with many members then there will be alternatives. Even in the color sometimes you can see fair dark fair dark. So therefore, you alone are born in the form of, in the mould of the parents. So प्रतिरूपः सन् जायसे, you alone are. And not only that हे प्राण तुभ्यम् तु इमाः प्रजाः बलिम् द्वयन्ति – in fact, all beings are giving oblation to you alone. How is it? So the offering of the बलि is the activities of each sense organs. You have to remember

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना ॥ शिवमानस पूजा ४ ॥

Therefore every perception शब्दस्पर्शरूपरसगन्धि they are all offerings given to whom? the power called प्राणशक्ति alone. Because even if it is in the form of food it is going to what? the digestive power only, which is an again another aspect of प्राणशक्ति. And therefore, every moments activity is an offering the to प्राणशक्ति alone. And how do you know that? Because of the offering प्राणशक्ति alone becomes stronger. And when the offering stops what happens? What is its sign? प्राणशक्ति declines and even a person perishes if all of them stops. And therefore प्रजाः here refers to इन्द्रियाणि, इन्द्रियरूप प्रजाः. तुभ्यम् प्राण is सम्भोदन, हे प्राण. Because you should remember this is prayer by whom? The sense organs. To

whom? प्राण. And therefore sense organs are addressing प्राण here, हे प्राण all the people are only offering oblations to you. And because of what reason? यः प्राणैः प्रतितिष्ठसि – because you are surrounded by various इन्द्रियाः. Here प्राण means again इन्द्रियाणि. इन्द्रियाः are called प्राण because every इन्द्रियम् has got one-one power. The eyes have got as I told the other day दर्शन शक्ति, ears have got god शब्दण शक्ति and each of this शक्ति is nothing but manifestation of one प्राणशक्ति. And therefore, essentially दर्शन शक्ति also is प्राण, स्पर्शन शक्ति also is प्राण. And therefore every इन्द्रियम् is known as प्राण alone. That is why in मुण्डकोपनिषद्

सप्त प्राणाः प्रभवन्ति तस्मात्

सप्तार्चिषः समिधः सप्त होमाः । ॥ मुण्डकोपनिषद् २-१-८ ॥

There also the word प्राण is used in the sense of sense organ. And that is also very clear because when the food is not given and the प्राणशक्ति is not strengthened दर्शन शक्ति weakens. So because of the hunger the eyes do not function. If you are hungry ears cannot listen. All of them happen and therefore the प्राण is the उपादान कारणम् and all these शक्ति's are कार्यम्. Therefore, उपादान कारणरूप प्राणम् व्यतिरिक्त इन्द्रिय शक्तयः न सन्ति. प्राणम् व्यतिरिक्त इन्द्रियाणि न सन्ति. प्राणस्येव कारणत्वात् इन्द्रियानाम् कार्यत्वात्. Continuing;

### Verse No. 2.8

देवानामसि वह्निमः पितृणां प्रथमा रथा ।  
ऋषीणां चरितं सत्यमर्थर्वाङ्गिरसामसि ॥ ८ ॥

**देवानाम् वह्नितमः आसि.** वह्नि means the one who carries the oblation. वह्नति हिति वह्निः. And here तमः is the superlative. You are the greatest carrier of oblation among the देवैः, which is none other than आग्निः. So here it is referring to आग्निं देवता alone. So you are आग्निं देवता, the greatest carrier of all oblations. To whom? To the respective देवताैः. When you say इन्द्राय स्वाहा you offer it only to आग्निः. Remember, आग्निः is the courier service. Anywhere you offer it will just go there and give it without committing a single mistake. The wrong address or return without delivery all are not there. And not only that **पितृणाम् प्रथमा स्वधा** – and you are the first oblation that is given to the forefathers, the पितृैः, ancestors. So this is based on the ritualistic tradition. That is before performing any big पूजा or worship at house or at home initially they have to do नान्दी श्राद्धम्. Any function whether it is विवाह, whether it is उपनयनम् or any कर्म before that there is a ritual called नान्दी श्राद्धम्. Generally, they say नान्दी. नान्दी refers to नान्दी श्राद्धम्. In fact, because of this the word नान्दी has become an idiom for anything that is done in the beginning. In मलयाक्तम् and all they very commonly use this is a नान्दी. So नान्दी means anything that is done in the beginning as a preparation, it refers to a श्राद्धम्, it is a worship of the ancestors. Because any good कर्म is done only for the greatness of the family and for the perpetration of the कुलाधर्म. When son or daughter gets married it is only continuation of the कुल परम्परा, कुलाधर्म, therefore naturally, we want to

receive the blessing of those forefathers, because of whom now we are what we are. And not only that if we remember them we will try to retain the dignity also. And therefore the blessing is asked for everything and therefore this offering is always the first, even before the इन्द्र or अ॒र्णि॑न any देवता॑, the first offering goes to पितृ॒ं in ना॒न्दी॑ शा॒द्गम्॑. And the offerings to पितृ॒ं is technically known as स्वधा॑. पितृणा॒म्॑ अ॒न्नम्॑ स्वधा॑ इत्युच्यते॑. So the offerings to forefathers is technically known as स्वधा॑. पितृभ्यो॑ स्वधा॑. In the case of देवता॑s what do we say? इन्द्राय॑ स्वाहा॑, यमाय॑ स्वाहा॑, प्रजापतये॑ स्वाहा॑, अ॒र्णये॑ स्वाहा॑ but when it comes to forefathers we should not say स्वाहा॑ but we have to say स्वधा॑, पितृभ्यो॑ स्वधा॑. And therefore स्वधा॑ refers to पितृणा॒म्॑ अ॒न्नम्॑ and here he says that अ॒न्नम्॑ also is none other than प्राणशक्ति॑ alone. पितृणा॒म्॑ प्रथमा॑ स्वधा॑, you are the first offering given to the forefathers before the performance of any ritual. And not only that कृषीणाम्॑ सत्यम्॑ चरितम्॑ त्वम्॑ असि॑. So this line is interpreted in two ways.

- i) First is the literal meaning itself is taken, वाच्यार्थः. So, कृषीणाम्॑ चरितम्॑ means what? The activities of the कृषि॑s, the way of life of the कृषि॑s. And what type of the way of life it is? सत्यम्॑ चरितम्॑ – which is the truthful way of life, which is the valid way of life, which is a purposeful way of life. Because their way of life is useful to them as well as others. Ours is असत्यम्॑ चरितम्॑, neither useful to us nor for others. That is why special adjective सत्यम्॑ is given. Because when

we take the balance sheet on our last days we find that nothing has been attained. Therefore it is said

इह चेदवेदीदथ सत्यमस्ति

न चेदिहावेदीज्महती विनष्टिः । ॥ केनोपनिषद् २-४ ॥

So, ऋषीणाम् चरितम् is सत्यम्. How do we know? Because those ऋषिः we still remember. विश्वामित्र's contribution, or अथर्वा अङ्गिरसाम् their contribution.

अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष ज्ञोक्तो भवति । ॥  
तैतिरीयोपनिषद् २-३ ॥

They have all contributed. So ऋषीणाम् सत्यम् चरितम्. And as a representative two ऋषिः are mentioned here, अथर्वा and अङ्गिरस्. So you are also the purposeful activities of ऋषिः like अथर्वा, अङ्गिरस् etc. This is the first interpretation, which is not of शङ्कराचार्य's.

ii) So now शङ्कराचार्य's interpretation is he takes ऋषि as sense organs, इन्द्रियाणि. How can he take like that? He gives the reason also, he will not just blindly write. ऋषति जानाति because the sense organs are the one which perceive things and ऋष् means to perceive, to know and sense organs are the knowers of the colors, smell etc., and therefore they are called ऋषिः. And अथर्वा, अङ्गिरस् is adjective to sense organs. अथर्वा is also another name of sense organ alone, which means अथर्वयति, पृष्णाति इति अथर्वा. That which sustains the life of all beings. Sense organs are very important for the sustenance of the living beings, because whether it is eating or whether it

is seeing, for everything what is the basis? sense organs alone. So without sense organs a person cannot survive therefore, अर्थव्यति, पुण्याति इति अर्थवा, the nourishers, the sustainers. And अङ्गिरस also means sense organs. How? अङ्गि means देहः. Why अङ्गि is देहः? Because it has got many अङ्गैs, अङ्गानि अस्य सन्ति इति अङ्गि. So अङ्गि means शरीरम्, देहः. रसः means essence, सारभूतः. So, अङ्गिरस means अङ्गिनाम् देहानाम् रसः सारभूतः is अङ्गिरसः. And sense organs are the सारभूत of all the people. And therefore, both अर्थवा and अङ्गिरस् refers to the sense organs alone. And their चरितम् means all their functions. So the functions of all the sense organs who nourish the individual and who is the essence of the individual is also the प्राणशक्ति alone. Ok. Continuing;

### Verse No. 2.9

इन्द्रस्त्वं प्राणं तेजसा रुद्रोऽसि परियक्षिता ।  
त्वमन्तरिक्षे वरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ४ ॥

All simple, you can understand. हे प्राण! त्वम् इन्द्रः तेजसा असि – by your power because इन्द्र is the अधिदेवता of बलम्.

इन्द्रो मे बले षितः । बलौ हृदये । हृदयं मायि ।

So हृतयोरिन्द्रः । etc., we have seen in तत्त्वबोध. So तेजसा here तेजस् means power, by your power you are none other than इन्द्रः himself. And रुद्रोऽसि परियक्षिता. So normally, रुद्र is given as the destroyer but here रुद्र is described as

परिरक्षिता, as a protector. So from this it is very clear that ब्रह्म विष्णु शिव are only divisions that we make, really speaking ब्रह्म is also doing all the three functions, विष्णु also is the three and शिव also is the three. It is one deity which we are naming as ब्रह्म विष्णु and शिव. Essentially there is no difference at all. Otherwise if you read रुद्रम् in many places the prayer to the Lord is for the protection alone.

मा नो' मुहान्तमुत मा नो' अर्भकं मा न् उक्षान्त-मुत मा नं उक्षितम् । मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवो रुद्र रीरिषः ॥ १०-४॥ मानस्तोके तनये मा न आयुषि मा नो गोषु मा नो अशेषु रीरिषः । वीरान्मा नो रुद्र भास्तोऽवधी-र्हविषमन्तो नमसा विधेम ते ॥ १०-५॥

These two are very important मन्त्रas, prayers because in this protection for all the things from all dangerous are asked for, even अमरनाथ trekkers can chant this. Because not only the parents should be protected, I should be protected, my wife and children should be protected, even the child in the womb, मा नो' अर्भकं मा न् उक्षान्त-मुत मा नं उक्षितम्. उक्षितम् means the chold which is just growing in the womb, it maybe one month or one week even let that be protected. And not only that let my vehicles, pets, pets also are included because रुद्रम् envisages that we will have all kinds of dogs, and other things after sometime therefore let them also be happy. And of course the famous मन्त्र is there

ॐ ऋषबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

where Lord is worshipped for what? Immortality, not as a destroyer Lord but as a protector Lord, the Lord who is auspicious, सुगन्धिं पुष्टिवर्धनम् न तु नाशकम् परन्तु पुष्टिवर्धनम्. That is why the very word शिवः means what? शान्तम् शिवम् अद्वैतम् मङ्गलम् alone. And the very word रुद्र refers to what? रुः means दुःखम् रु द्रावयति इति रुद्रः. रुः means दुःखम् वरु रौति – to cry. रौति, रुतः, रुवन्ति. And रुः means दुःखम्, crying. द्रावयति. द्रवति – to go, द्रावयति means the cause to go. The one who makes all the sorrows to run away from you. That is a रुद्र. So here it is the protector रुद्र. So when the रुद्र is destroyer what do we say? रोदयति इति रुद्रः. The one who causes you to cry. The same word can be used in two ways. Because at the time of death he makes you cry. If not you other people. Either you cry or others cry or both of you cry. So रोदयति इति रुद्रः. Here it is not रोदयति, न तु रोदकः परन्तु आनन्दकः. That is why it is said परिरक्षिता, you are the protector.

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

परिरक्षिता रुद्रः त्वम् असि. त्वम् अन्तरिक्षे चरसि. So here also two interpretations. Either you can add त्वम् अन्तरिक्षे सूर्यः सन् चरसि you are moving in the अन्तरिक्षम्, अन्तरिक्षम् means आकाश, as the Sun god or you can supply वायुः and say त्वम् अन्तरिक्षे वायुरूपेण चरसि and सूर्यः becomes a separate sentence. The second seems to be better because both will come. त्वम् अन्तरिक्षे वायुरूपेण चरसि – you alone are the वायु, which is moving about in the अन्तरिक्ष. And त्वम् एव

**सूर्यः ज्योतिषाम् पति:** – you alone are Sun god, who is the Lord of all luminaries. So the idea is what you know from ब्रह्मन् onwards we have got so many cause-effect series is there. And when you take the final effect it is nothing but the manifestation of its cause and that cause is manifestation of its cause and that causes is the manifestation of its cause. Therefore, every cause can be praised as the effect. You can praise the clay as you alone are the pot, you alone at the plate, you alone are the mug. So this is the glorification of the clay. Then suppose you go further. This is for the grossest mind. You start with clay स्तुति, मृत् स्तुति, don't think it is a joke. There is a सूक्तम् called मृतिकासूक्तम्.

मृतिके हर मे पापं यन्मया दुष्कृतं कृतम् । मृतिके ब्रह्मदत्ताऽसि काश्यपेनाभिमन्त्रिता । मृतिके देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् । मृतिके प्रतिष्ठितं सर्वं तन्मे निषुटि मृतिके । तया हतेन पापेन गत्त्वामि परमां गतिम् ॥

मृतिकासूक्तम् is there. So there the idea is what? You go to the immediate cause, i.e., पृथिवी. Then there afterwards once your mind has reached still subtler level, what is the cause of पृथिवी? जलम्. Therefore, you glorify जलम् as everything in the creation. And once you have advanced a little bit more you say अनिन तत्त्वम् is everything. Thus अनिनसूक्तम् will come. And a little bit more advanced you go to the वायु. In fact, we are in the वायु level, प्राणशक्ति. What is प्राणशक्ति? वायुः. And then we will go to आकाश स्तुति. Because each one of the later ones are the cause of the former ones. And from

there we go to माया शति and then ultimately if we survive through all these stages then we go to ब्रह्मन्.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥  
कैवल्योपनिषद् १-१४ ॥

So here now we are in the fourth stage वायु स्तुति we have come. And therefore, the स्तुति will be similar. What is that? You alone are the cause, from you everything else is coming, because of you everything survives and into you alone everything resolves. The praise is the same and even the example like आरा इव रथनाऽहौ this can be used for the पृथिवी, this can be used for the जलम् अग्निं, वायु, ultimately to ब्रह्मन्. But the only thing is the स्तुति of all other things is only आपेक्षिक स्तुति but the स्तुति will fit cent percent only do ब्रह्मन्. But to प्राण also it relatively works, to अग्निं also it relatively works. So that is why the स्तुति is similar. So you are वायु, you are अग्निं, and in the विश्वरूप दर्शन योग we have gone to still higher stage, there the ईश्वर we have gone to. Ok. Continuing;

### Verse No. 2.10

यदा त्वमभिवर्षसि अथेमा: प्राणं ते प्रजाः ।  
आनन्दरूपास्तिष्ठन्ति कामायानं भविष्यतीति ॥ १० ॥

So here it is praised as the वर्षः the very rain. So we know the value of rain very much. So he says हे प्राण! त्वम् अभिवर्षसि – so you alone raining, pouring in the form of rain, अभितः वर्षति. So we are not able to fill up any one of the lakes but

one full-fledged rain means the whole Redhills and all will be filled up, remember how much power must have gone into it. हे प्राण! you are the power because of which the rain is pouring down. Here also प्राण is सम्भोदन. हे प्राण! हे प्राणशक्ति! And when the rain comes what happens to the people? आथ इमा: प्रजा: आनन्दरूपाः तिष्ठन्ति – so all the people become full of आनन्द. That is why तृष्णिरिति वृष्टौ । बलमिति बिद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । There is a तृष्णि in the वृष्टि. Where does it come? It comes in भूगु वल्ली of तैतिरीयोपनिषद्. वृष्टि has got तृष्णिः in it. That is said here, आनन्दरूपाः तिष्ठन्ति. Why people are happy? Of course, drinking water will be available and not only that

अन्नादौ प्रजा: प्रजायन्ते । ॥ तैतिरीयोपनिषद् ॥

From that alone the food has to come. Therefore, कामाय अन्नम् भविष्यति – there will be sufficient food. कामम् here means यथेष्टम् as much as a person wants. So, कामाय अन्नम् भविष्यति इति छेतोः आनन्दरूपाः, this is the thinking of the people. Therefore, it must be within inverted commas. कामाय अन्नम् भविष्यति इति चिन्तया with this thought आनन्दरूपाः तिष्ठन्ति. This is one interpretation. Here also another interpretation they give. यदा त्वम् अभिवर्षसि इमा: प्रजा: प्राणते. प्राणते together is taken. All the people survive, so, प्राणते means they breathe. That means they survive. Because the very living depends up on the rains. So otherwise this year or

previous year there was famine in Africa, every place there was famine, how there is a global problem if the rain is not proper. They say that the temperature of the earth is increasing, lot of problems are there. And if it goes like that the very survival becomes a very big problem. Therefore, है प्राण! यथा त्वम् अभिवर्षसि तथा इमा: प्रजाः प्राणते. प्राणते means प्राणन्ते. प्राणन्ते means प्राणन्ति. प्राणन्ति means जीवन्ति. So this is also शङ्कराचार्य's alternative interpretation. More we will see in next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्रजापतिश्वरसि गर्भे त्वमेव प्रतिजायसे ।  
 तुभ्यं प्राण प्रजास्त्वमा बलिं हरनित यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

देवानामसि वक्षितमः पितृणां प्रथमा स्वधा ।  
 क्रषीणां चरितं सत्यमर्थर्वाङ्गिरसामसि ॥ ८ ॥

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिक्षिता ।  
 त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

यदा त्वमभिवर्षसि अथेमाः प्राण ते प्रजाः ।  
 आनन्दरूपास्तिष्ठन्ति कामायानं भविष्यतीति ॥ १० ॥

From fifth मन्त्र onwards the glorification of प्राण is being done both at the आध्यात्मिक level, i.e., the subjective level as well as at the आधिदैविक level, the objective level. At आध्यात्मिक level, प्राण is the basic शक्ति which alone is manifesting as ज्ञानेन्द्रिय शक्ति, कर्मेन्द्रिय शक्ति as well as अन्तःकरण शक्ति, विन्तना शक्ति. So thus one basic प्राणशक्ति alone is manifesting as various इन्द्रिय शक्तिः. This is at आध्यात्मिक level. And coming to आधिदैविक level, one प्राणशक्ति alone is manifesting as various forces in the nature, whether it is the force of rain, or thunder or lightning or wind or gravitation, all the powers, whether it is atomic energy or solar energy or electromagnetic energy to use scientific expression, all types of powers, शक्तिः are the manifestation of one प्राणशक्ति. But at आधिदैविक level we call the समस्त प्राणशक्ति as हिरण्यगर्भ and various powers of nature as अधिष्ठान देवताः. So at the cosmic level you are one

हिरण्यगर्भ manifesting as सूर्य देवता, the चन्द्र देवता, वरुण देवता, विद्युत देवता, पृथिवी देवता etc., each देवता representing a natural power. हिरण्यगर्भ representing the totality of these powers. Thus at the microcosmic as well as the microcosmic level you are one शक्ति. This alone we call as सर्वात्मकत्वम्, one appearing as everything. Thus प्राण स्तुति is being done as सर्वात्मकः. So, शङ्कराचार्य in his commentary will put in a simple sentence प्रणस्य सर्वात्मकत्वेन स्तुतिः क्रियते. (इत्येवं सर्वात्मतया वागादिभिः प्राणैः स्तुत्या गमितमहिमा प्राणः प्रजापतिरेवेत्यवधृतम् ॥ प्राणोपनिषद्वाष्टाष्ठ्यम् २-१३ ॥) And some more स्तुति is going to come. Number eleven.

### Verse No. 2.11

ग्रात्यस्त्वं प्राणैकर्षिता विश्वस्य सत्पतिः ।  
वयमादस्य दातारः पिता त्वं मातरिष्व नः ॥ ११ ॥

So here also the स्तुति continues. हे प्राण! प्राणैकर्षिः is there, if you split it it will be प्राण एकर्षिः. हे प्राण! oh प्राण! त्वम् ग्रात्यः आसि. See generally the word ग्रात्यः means an outcast but here it is used in praising प्राण. This is called निन्दा स्तुति, where you praise through scolding. This is a figure of speech.

उत्क्रिय्याजस्तुतिर्निन्दास्तुतिभ्यां स्तुतिनिन्दयोः ।  
कः स्वर्धुनि विवेकस्ते नयसे पापिनो दिवम् ॥

So superficially looking it will appear to be scolding but really it is स्तुति alone. So who is exactly a ग्रात्यः. The one who is ब्राह्मणः or द्विजः by birth but who doesn't undergo the

संरकारस necessary for a द्विज. Unlike a शूद्र. A शूद्र doesn't have संरकारs and therefore he doesn't follow संरकारs that is one thing. But here a person is not born a शूद्र, he is born in a ब्राह्मण family, क्षत्रिय family or वैश्य family, all the three come under द्विजs, they are called द्विजs I have explained in अग्वदीता, they are called द्विजs because with their उपनयन संरकारs their second part of life begins. हे जन्मनि यस्य स द्विजः. Up to उपनयन संरकार their life is according to their रागद्वेष. It is determined by, governed by their रागद्वेष but once the उपनयन संरकार is done they are no more free to do what they want, all their activities must be governed by शास्त्र विधि निषेध. They are slaves of शास्त्रs, willing slaves of शास्त्रs. Otherwise it looks inferior. And that is why we put the उपनयन thread indicating I am binding myself by the three वेदs, the धर्मशास्त्र. And therefore a person once born as a son of a द्विज he should go through the उपनयन संरकारम् and get purified himself to study the वेदs and according to structures age is also is said. If he is a ब्राह्मण it must be of the age of five to seven, if it is क्षत्रिय nine to eleven, if he is वैश्य eleven to thirteen the उपनयनम् must be done. Not just before wedding at the 33<sup>rd</sup> year. So age limit also is there that is the संरकारs, purification rites. And if a person lose, if a person doesn't follow the संरकारs then his द्विज status is gone. Born as द्विज and losing the द्विज status, becoming a शूद्र by choice not by birth. When a द्विज becomes a शूद्र by choice or by default then he is called ब्रात्यः. Therefore, all ब्राह्मणs or

क्षत्रियों or वैश्यों who don't put the sacred thread or don't have the संस्कारों as prescribed, they are called ब्रात्यः. Literally it means unpurified one. असंस्कृताः संस्कारेण न संस्कृताः. It is not physical but it is purely spiritual. They might be regularly taking bath and wearing clean clothes. We are not talking from that angle. अन्तःकरणे संस्काराः जायन्ते those संस्कारों will not be there. He is called ब्रात्यः. And here they are praising प्राण as a ब्रात्यः. How can it be a praise? That is why we call it निन्दा रत्नति. शङ्कराचार्य gives two explanations. प्राण represents हिरण्यगर्भ. Because समष्टि प्राण is part of what? समष्टि सूक्ष्म शरीरम् and समष्टि सूक्ष्म शरीरम् represents हिरण्यगर्भ. This should be remembered throughout. प्राण is part of the सूक्ष्म शरीरम् and therefore समष्टि प्राण is part of the समष्टि सूक्ष्म शरीरम् which is none other than हिरण्यगर्भ. Therefore, समष्टि प्राण represents हिरण्यगर्भ you should remember. हिरण्यगर्भ is said to be ब्रात्यः because of two reasons.

- One reason is, he is प्रथमजः, the first born. And therefore he doesn't have anybody else to do his संस्कारों. Who will do संस्कारों for him? Therefore, संस्कर्तुः अभावात् प्रथमजत्वात्, from सत्यम् ज्ञानम् अनन्तम् ब्रह्म the first manifestation is हिरण्यगर्भ himself and there are no other parents, ब्रह्मन् cannot do nor माया can do, because of ब्रह्मन् and माया are the parents of हिरण्यगर्भ, neither ब्रह्मन् can do संस्कारों nor माया can do संस्कारों, therefore हिरण्यगर्भः संस्कार रहितः. Therefore he is called ब्रात्यः. प्रथमजत्वात्

**संरक्तुः** अभावात् Because उपनयनम् has to be done by whom? Father. So here they are not there to do उपनयनम् etc., all the other things.

ii) Then the second reason, more genuine reason is that संरक्तार is necessary to purify. Purification is necessary for whom? The impure. हिरण्यगर्भस्य नित्यं संरकृतस्वरूपत्वात् हिरण्यगर्भं being ever pure, शुद्धसत्त्वप्रधानत्वात् he being a सात्त्विक deity, being ever pure no purificatory rite is necessary at all and therefore also he is called व्रात्यः. So definition-wise he is व्रात्यः but naturewise he is शुद्ध. When somebody was glorifying राम's rule in अयोध्या they were saying it seems in अयोध्या there was no person no दास was there. दास means what? Giver, the one who gives charity. There was no दास at all in अयोध्या during राम's rule. It looks what? All the people are sindhi people. But really speaking what the author was meaning was this. No दाता was there because there was nobody to receive. Everybody was well off, there was no beggar at all, there was nobody to take anything. Therefore, superficially it looks like criticism but indirectly it is praising alone. I am giving as an example for निन्दा स्तुति. Similarly, here also व्रात्यः means नित्यं शुद्धं स्वरूपः. So, त्वम् व्रात्यः असि, नित्यं संरकृतो रूपोऽसि.

Then एकर्षिः, एकर्षिः is the name of the fire used by the people belonging to अथर्वणवेद. You should remember that in the कर्मकाण्ड for varieties of rituals fire is to be kindled in variety of ways. There is a special prescription

how a fire is to be kindled for particular कर्म्स. If it is a गृह्यकर्म a कर्म which is confined to family लिके गर्भाधानम्, विवाहम् उपनयनम् etc., it is purely a family कर्म. But there are certain कर्म्स which are social in nature big सोमयागs, वाजपेययागs etc., which are done for the well-being of the whole society. They are श्रौतकर्म्स not confined to गृहम् alone. Thus in the संस्कार talk I had talked about some of these. So in short varieties of rituals are there and for each one of the kindling of fire also is different. A गृहस्थ himself is supposed to maintain a नित्य आग्नि known as गार्हपत्य आग्नि which is to be kindled during विवाह. Only at that time it can be kindled. And suppose in between it is put out, due to some reason it goes off, then the गृहस्थ cannot kindle again by himself, because it can be kindled only at the time of wedding. Then what he has to do is he has to go to another गृहस्थ, even though he has got matchstick including lighter, so all lighters are there he cannot use any method, it has to be kindled from another गृहस्थ's house who has who has been protecting गार्हपत्य आग्नि. And he has to do प्रायाश्चित्त for negligence. And this गार्हपत्य आग्नि has to be maintained daily but गार्हपत्य आग्नि cannot be directly used for his daily rituals. Suppose he has to do आग्निहोत्र he has to again prepare separate fire but taken from गार्हपत्य आग्नि he has to kindle आहवनीय आग्नि and do the आग्निहोत्र ritual and that fire has to be transferred back into गार्हपत्य आग्नि. He cannot directly do, he has to take fire from गार्हपत्य आग्नि and he has to

kindle a fresh as आहवनीय अग्निं, then he has to do आग्निहोत्र. And since different methods of kindlings are there and not only that this fire has to be kindled in particular types of होमकुण्ड also. For one it might be rectangular, for another it might be circular, for another it might be semicircular. For गार्हपत्य there is a prescription, आहवनीय there is a prescription and therefore each of the fire is known by a name also. They will call as गार्हपत्य fire, आहवनीय fire, सभ्या fire, आवसाद्य fire and एकर्षिः is another name of fire. If I don't explain you might have a doubt - fire is only one, on what basis you can give varieties of name? The basis is the type of ritual, the type of kindling, the type of होमकुण्ड etc., determines the name of the fire. In कठोपनिषद् we learnt about a fire known as नाचिकेत fire. Once upon a time, long ago.

नाचिकेतमग्निं विन्वानः । कमग्निं विनुते । सत्रियमग्निं विन्वानः । ॥तैतिरीयारण्यकम् ॥

So many अग्निंs are mentioned and in अर्थर्वणवेद the name of the fire for a particular ritual is called एकर्षिः. This word we have already seen if you remember it had come in मुण्डकोपनिषद्. In the last मन्त्र,

तदेतद्वाऽभ्युक्तम् ।  
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः  
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।  
तेषामेवैतां ब्रह्मविद्यां वदेत  
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ मुण्डकोपनिषद् ३-२-१० ॥

So शिरोव्रतं a particular ritual was discussed in मुण्डकोपनिषद् and in that context the एकर्षिः was named. In short, एकर्षिः fire also is none other than, also is a manifestation of प्राण alone. प्राण is एकर्षिः also. Why should the teacher take एकर्षिः alone? Why can't he take some other fire? नाचिकेत अग्निं or आहवनीय अग्निं? Why should he specify एकर्षिः? Because प्रज्ञोपनिषद् belongs to अथर्वणवेद and therefore एकर्षिः being related to अथर्वणवेद and the students will be generally अथर्वणवेद students, because they will study this with more enthusiasm because our वेद it is, and therefore he is talking about the एकर्षिः that is all. Otherwise all अग्निःs are nothing but प्राणशक्ति alone. So एकर्षिः. Then अता. अता means what? The eater of, we have to supply, all oblations. सर्वहृषिषाम् अता. √आद् – to eat. अता means eater. अता, अतार्यै, अतारः. So you are the eater of everything. In what form? एकर्षिः रूपेण. That we have to understand. In the form of एकर्षिः fire you consume all the oblation given by the अथर्वण वेद people. Not only that विश्वस्य सत्पतिः – you are the noble Lord of the whole creation. सत् means साधु, noble, great, virtuous. पतिः means Lord, protector. विश्वस्य means the whole universe or as a pronoun we can take सर्वस्य also. So, सर्वस्य सत्पतिः or जगतः सत्पतिः both meanings are equally fine. So you are the Lord of everyone as समर्पित प्राण हिरण्यगर्भ, the life giver.

प्राणं देवा अनु प्राणित । मनुष्याः पश्वतश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति ।

तस्मात्सर्वायुषमुच्यते इति मनुष्याः पश्वाः देवाश्च प्राणं अनुप्राणन्ति. Their very survival is because of समष्टि प्राण and therefore he is the Lord of all. Ok. And what about us? He says वयम् आद्यस्य दातारः. Literally आद्यम् means eatable, अदन योन्यम् आद्यम् and here eatable means various offerings, बलि.

**सर्वेऽर्थमै देवा बलिमावहन्ति ॥ तौतिरीयोपनिषद् १-४-३ ॥**

So, बलि: or हृषि: or oblations we can take, offerings we can take and what we do is give offerings to you. That is what is said as सर्वेऽर्थमै देवा बलिमावहन्ति, सर्वे देवाः अपि, all the देवताः are offering worship to हिरण्यगर्भ, the total. Or if you take at the व्यष्टि level all इन्द्रियाः are offering शब्द रूपरूप स्व गन्ध offerings to the प्राण alone. And thus whether you take at the आध्यात्मिक level or आधिदैविक level it will work. So वयम् दातारः भवामः, we are. And पिता त्वम् मातरिष्व नः so हे मातरिष्व त्वम् नः पिता असि. So मातरिष्व means again प्राण alone is called. मातरिष्व word where did it come?

अनेजदेकं मनसो जवीयो नैनहेवा आप्नुवन्पूर्वमर्षत् ।

तद्वावतोऽन्यानत्येति तिष्ठतास्मिन्नपो मातरिष्वा दधाति ॥  
ईशोपनिषद् ४ ॥

Therefore, मातरि – अन्तरीक्षे, श्वयति – गच्छतीति, the one who goes in the अन्तरिक्षा, in the space is called मातरिष्व. And who travels in space? वायुः. Therefore, मातरिष्व is another name for वायु and वायु is another name for प्राण. And therefore हे मातरिष्व means हे वायो means हे प्राण. And really

speaking it must be हे मातरिष्वन्. It is a Vedic usage. The right language is हे मातरिष्वन् त्वम् नः अस्माकम् पिता असि – you are the father, the protector of all of us. Ok. Then there is another interpretation also. मातरिष्वनः वायोः पिता त्वम् असि. So one is हे मातरिष्व नः पिता असि, अस्माकम् पिता असि. नः means ours. Otherwise मातरिष्वनः वायोः पिता त्वम् असि – you are the father of even वायु. But the first seems to be fine. That is ok. Continuing;

### Verse No. 2.12

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।  
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

So the प्राणs power alone is present in every इन्द्रियम्. Therefore, या ते तनूः वाचि प्रतिष्ठिता. तनूः means शरीरम् and here शरीरम् means शक्ति. Because प्राणs very शरीरम् is the power alone. Therefore, तनूः means body, स्वरूपम् and in this context it happens to be शक्ति. So ते तनूः – your power is वाचि प्रतिष्ठिता – is present in the वाग् इन्द्रियम्. In the form of what? The power of speaking. So प्राणशक्ति alone in the वाक् इन्द्रियम् is manifesting as the वाक् शक्ति, वदन शक्ति, the speaking power. That is why in दुर्गा सप्तशती everywhere it will be said नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः. In the first line it will be said you are in this particular form, you are in this particular form, that is in everything the very power is you and नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः, the same similar pattern. So therefore, वाचि वाक् इन्द्रिये प्रतिष्ठिता असि. Not only that श्रोत्रे – your power alone is present in the

ears as श्रवण शक्ति. And चक्षुषि – your power alone is present in the eyes as the seeing power. And again मनसि सन्तता. सन्तता means प्रतिष्ठिता again. And your power alone is in the mind also as the thinking power, as the doubting power, doubting also is a great power. So some people endlessly they will ask, they always will have wonder. For some people doubt will never come, but some people they will always manage to ask some doubts or other. Even in an announcement I will always plan very well to make announcement in such a way that nobody should come with a question. But I have always failed. Something or the other they have asked. It is very very interesting. That is why it is a special power. Therefore संशय शक्तिः, निश्चय शक्तिः, memory शक्तिः, again remembrance also is a power. They are all मनसि. मनस् stands for मनोबुद्धि-अहङ्कारचित् all of them. सन्तता, these are all your power alone. And now the इन्द्रियाः say, now हे प्राण you are very angry. Because we claimed that we are all powerful, remember the story, we are all powerful. कतरे एतत् प्रकाशयन्ते? ते प्रकाश्य आभिवदन्ति – “वयम् एतत् बाणम् अवष्टम्य विद्यारयामः”. We are supporting, we are supporting each one was claiming. Then प्राण got wild and then alone प्राण was about to make a walk out and you should remember प्राण is still in the door sill and is waiting to go out and it is at that time the praise is being done and therefore at the end of the praise the इन्द्रियाः are asking ‘May you cool down, शिवाम् कुरु, may you make your nature

calm." So here शिवा means शान्ता. शिवाम् कुरु, शान्ताम् कुरु. What? तनूः तनूः is श्रीलिङ्गः and therefore ताम् श्रीलिङ्गः. So, तव तनूः, your स्वरूपम् शान्ताम् कुरु may you make your nature calmed down, quietened down, subsided down and having come down may you come inside, मा उत्क्रमीः – may you not go out. Because if you go out we will also have to follow suits. We have got things more to see, so we have to see a lot more things therefore, wait till we see. So मा उत्क्रमीः, may you not go out. continuing;

### Verse No. 2.13

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।  
मातेव पुत्राब्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

So this is the उपसंहार, the conclusion of the प्राण स्तुति which started from the fifth मन्त्र onwards. At the end of the fourth मन्त्र it was said ते प्रीताः प्राणं स्तुवन्ति. स्तुवन्ति is an interesting usage. A little bit grammar. According to संरक्षत grammar स्तुवन्ति form is not there. स्तुवन्ति alone is there. स्तौति / स्तवीति, स्तुतः, स्तुवन्ति. In ग्रीता, मधुसूदन सरस्वती writes

यं ब्रह्मा वरुणोन्द्ररुद्रमरुतः स्तुवन्ति दिव्यै स्तवैः

So I was wondering how can a great grammarian, he is a great grammarian also, मधुसूदन सरस्वती, how can he commit grammatical mistake, it should be स्तुवन्ति दिव्यै स्तवैः but he writes स्तुवन्ति. So, now we know he has copied from this उपनिषद्. If anybody questions that usage

you can say care of प्रश्नोपनिषत् So when उपनिषत् itself says why can't I use, I am only quoting the उपनिषत् he can say. Here also स्तुवन्वन्ति is a छान्दास प्रयोगः, really speaking it should be स्तुवन्ति. And that स्तुति begins from the fifth मन्त्र and that is why at the end of this मन्त्र there is one इति, इति indicating इति स्तुवन्ति. इति indicates completion of the inverted commas. इति इन्द्रियाणि प्राणम् स्तुवन्ति. Ok. What is the last स्तुति? इदम् सर्वम् प्राणस्य वशे you have to supply प्रतिष्ठितम्. So इदम् सर्वम् – all these things that are in front of us, भूलोकम्, इहलोकम्. So everything in this world is under the control of प्राण. वशम् means control. प्राणस्य वशे, प्राणस्य आधिने. Ok. Then is it all? No, यत् त्रिदिवे. त्रिदिवे means स्वर्ग, the other world. Therefore, whatever is there in the other world तदपि प्राणे प्रतिष्ठितम्. You have to repeat again. That also is under the control of प्राण. So the first part indicates इदम् सर्वम्. इदम् सर्वम् indicates this world, त्रिदिवम् representing the other world. इहलोकः परलोकश्च सर्वम् अपि प्राणस्य वशे एव प्रतिष्ठितम्. And therefore indirectly इन्द्रियः are telling we are also under your control alone and therefore only by your grace we ourselves can survive. And therefore it is your duty to protect us. Therefore, माता इव पुत्रान् रक्षस्व – so may you protect us like the mother. When protection comes suddenly he is shifting from father to mother, because they have committed a mistake. Now an extra compassion is necessary, isn't it? So in the case of father sometimes he will have a general compassion but when the mistake comes he

might not show that much compassion, he may be rigid but mother is of that nature that even if the son commits a mistake.

**कृपुत्रो जायेत वविदपि कुमाता न भवति**

As शङ्कराचार्य says there can be a कृपुत्र, there cannot be a कुमाता. And therefore, he says with respect to pardoning us you may be like a mother to us because we have already committed a mistake by being arrogant. And therefore, माता इव पुत्रान् रक्षस्व. माता पुत्रान् इव रक्षस्व. माता पुत्रान् is the हष्टान्त and in the द्राष्टान्त you have to say त्वम् अस्मान् रक्षस्व पालयस्व. माता पुत्रान् इव त्वम् अस्मान् रक्षस्व. Ok. Now you may pardon us but we can commit to the mistake again. The pardoning will only save for the time being but we can do the same mistake especially, we are experts, and therefore he says not only you should protect us now may you give wisdom so that we will not repeat the mistake again, we will know that प्राण alone is the greatest one, we are all only under his control. Therefore, he says **श्रीश्च प्रज्ञां च नः विधेहि** – so may you bless us with, may you confer upon us, विधेहि means bless, give श्रीः. श्रीः means prosperity or growth. Let us grow more and more powerful by your grace and not only that प्रज्ञाम् – may you give us discrimination or wisdom also. विवेकशक्तिंच्च विधेहि. So very careful. न विधेहि should not be read. So नः means अस्माकम्. मम/मे, आवयोः/नौ, अस्माकम्/नः. Or अस्मभ्यम् also is Ok. चतुर्थी बहुवचन also we can take. अस्मभ्यम् विधेहि, for our sake may you give. इति

प्रीताः प्राणं स्तुन्वन्ति. With this प्राण स्तुति also is over. Thus all the three questions have been answered.

So I will just summarize the three questions and answers and we will stop.

The first question was कति देवाः प्रजां विधारयन्ते, कतर एतत्प्रकाशयन्ते, कः पुनरेषां वरिष्ठ. What are the powers that sustain the individual? What are the powers that glorify themselves? And what is the greatest one or the most powerful one? These were the three questions by the second student. And what is the answer to the first question? All the nineteen organs पञ्चभूतानि पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि चत्वारि अन्तःकरणानि all of them प्रजां विधारयन्ते they all contribute. प्राणIs were not mentioned but understood. If you include प्राणIs also it will become 24 तत्त्वम्. Therefore, these 24 तत्त्वम् including प्राणIs प्रजां विधारयन्ते they sustain the individual - answer to the first question.

Answer to the second question who glorify themselves? The nineteen तत्त्वs except the पञ्चप्राणIs, i.e., पञ्चभूतानि पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि चत्वारि अन्तःकरणानि  $3*5+4 =$  nineteen of them glorify themselves. How? वयम् एतत् बाणम् अवष्टश्य विधारयामः. वयम् एतत् शरीरम् अवष्टश्य विधारयामः इति प्रकाश्य अभिवदन्ति they glorify. Each question one-one line answer alone.

And the third question is what? कः पुनः एषां वरिष्ठः. The answer is प्राण एषां वरिष्ठः, प्राण alone is the greatest among them.

With this all the three questions were answered. Then the next topic was proving the superiority of प्राण. How was it proved? अन्वय व्यातिरेकाभ्याम्. When प्राण is present all the nineteen organs can function, when the प्राण is about to walk out, need not go away, about to walk out, just before death what will be the condition of the organs?

प्राण प्रयाण समये कफवातपितैः कंठ अवरोधन विधौ रमणम्  
कृतः ते ॥ पाण्डवगीता/ प्रपञ्जगीता - ४२ ॥

So, प्राण प्रयाण समये न तु प्रयान अनन्तरम्. प्रयान अनन्तरम् न प्रष्टव्यम् एव अस्ति. प्रयाण समये एव किञ्चिदपि इन्द्रियमपि प्रवर्तते, nothing functions. Eyes cannot see, who has come, who are you, and this fellow will shout in 90 decibels and this fellow's ears also are not functioning, things are poured inside, nasal feeding etc., all types of feeding, why, प्राण has not yet gone, it is about to go. Therefore, प्राणे सति सर्वम् प्रवर्तते प्राणे असति किञ्चिदपि न प्रवर्तते तस्मात् प्राणः वरिष्ठः. That was the next topic through the example of मधुकाः मधुकरराजानम् that honey bee, the queen honey bee how it is very important. This was the second topic. The first topic is answer to the three questions in a nutshell. And then why प्राण is superior was said next. And there afterwards from the fifth मन्त्र onwards up to the end is प्राण स्तुति. And thus the ground has been prepared for प्राण उपासना. The purpose is प्राण उपासना,

**प्राण उपनिषद्**

**हितीयः प्राणः**

which will be introduced in the next chapter but the topic of this section is प्राण माहिमा or प्राण स्तुति and प्राण उपासना will come in the next chapter, which we will see later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

### तृतीयः प्राणः

In the first chapter सृष्टि was discussed and incidentally along with सृष्टि the two गतिः - the कृष्णगति and शुक्लगति were also emphasized, which two गतिः happen to be फलम् of कर्म and उपासना. And having discussed this generally in the first chapter, the second and third chapters are going to be devoted to प्राण उपासना. प्राण meaning हिरण्यगर्भ. At the व्यष्टि level we call it प्राण but at the समष्टि level समष्टि प्राण is समष्टि सूक्ष्म शरीरम् and समष्टि सूक्ष्म शरीरम् represents हिरण्यगर्भ. And for the sake of प्राण उपासना the glory of प्राण was pointed out in the second chapter, because as I had said before whatever deity it is to be meditated that deity has to be glorified, which is an important अङ्गः of मीमांसा. We call it as अर्थवादः. अर्थवादः means glorification of the topic under discussion. So if औंकार उपासना is to be done औंकार will be glorified, if अग्निहोत्रि ritual is to be done that ritual will be glorified, similarly since प्राण उपासना is going to be talked about the प्राण स्तुति was done in the second chapter which we saw till now. And प्राण स्तुति was done both at व्यष्टि level as well as समष्टि level. At the व्यष्टि level, व्यष्टि means individual, समष्टि means total, at the individual level the glorification was done by an imaginary story, you remember how every organ said I am superior and प्राण wanted to teach them a lesson and प्राण was about walk out of the assembly, कार्यकरण assembly and then all the organs could not function and there afterwards they praised

प्राण. At the व्याष्टि level प्राण is the one which gives power to all nineteen करणम् neon पञ्चज्ञानेनिदयाणि, पञ्चकर्मेनिदयाणि, चत्वारि अन्तःकरणानि and even पञ्चभूतात्मक शरीरम्. All these nineteen parts of the body are sustained by the प्राण at the microcosmic level. And when you go to the macrocosmic level all the देवताः are sustained by one हिरण्यगर्भ, the समष्टि प्राण. So what you have to do is every करणम् at the individual level becomes a देवता at the total level. And प्राण becomes हिरण्यगर्भ at the total level. So at the individual level organs are sustained by प्राण, at the total level देवताः are sustained by हिरण्यगर्भ. At the individual level organs are sustained by प्राण, at the total level देवताः - शोक्रस्य दिघदेवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया: वरुणः । - every organ has got a देवता and all the देवताः are sustained by समष्टि प्राण, हिरण्यगर्भ. And that is why it was said आरिमन् सर्वम् प्रतिष्ठितम् प्राणे सर्वम् प्रतिष्ठितम्. Everything is born of समष्टि प्राण, हिरण्यगर्भ; everything is sustained by समष्टि प्राण and everything resolves into समष्टि प्राण. Whether it is the power of lightning or thunder or it is the power of earthquake, whatever be the natural force all of them belong to the हिरण्यगर्भ, the total power. And since प्राण is such a powerful deity प्राण उपासना कर्तव्यम्. That is the essence. So with this स्तुति of प्राण the second chapter was concluded. Now in the forthcoming third chapter we are going to get प्राण उपासना and the third student is coming and raising a question here in the beginning. Two students have asked, very difficult

**प्र॒ञ्ज उपनिषत्**

**तृतीयः प्र॒ञ्जः**

to remember the names. कबन्धी कात्यायनः we saw and आर्गवः वैदर्भिः. Now the third student is going to come, कौसल्यश्वलायनः. Now we will read the question.

### **Verse No. 3.1**

**अथ हैनं कौसल्यश्वलायनः पप्रच्छ भगवन्कुत एष प्राणो  
जायते कथमायात्यरिमङ्गरीर आत्मानं वा प्रविभज्य कथं  
प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधते कथमध्यात्ममिति ॥ १  
॥**

So now the third student namely कौसल्यः आश्वलायनः both are names of one and the same student. So in this उपनिषत् each student is given two-two names, कबन्धी कात्यायनः, कौसल्यः आश्वलायनः both together is here one name, one person. So अथ. अथ means what? प्रञ्जट्य अनन्तरम् after answering the two questions put forth by the first two students. That means there is no clash. Because often in conversation or discussion you can find all the people simultaneously talk. Any conversation you can see there is nobody has the patience to listen to the other person completely. Either in between they interject or another person before completion raises the question. We have to learn from the प्रञ्जोपनिषत् Till one person finishes, you can observe yourself, you will always find we will not have patience to listen to the other person completely. So here the third student was just sitting quite till the first two questions were completely answered. Now it is quite and there must be some silence also, because in between another doubt may come. So

after complete silence for such a long time, now comes having made sure that the first two students will no more raise questions, now अथ, अनन्तरम् प्राञ्जदय and प्राञ्ज उत्तरस्यापि अनन्तरम् एनम् एनम् पिप्पलादम् that is the name of the teacher. Ok. Students even if you forget don't forget the name of the teacher पिप्पलादः. पिप्पलादम् आश्वलायनः पप्रच्छ – the third student asked. This is the statement of the उपनिषद्. उपनिषद् introduces this and भगवन् onwards is within inverted commas, the question of the student. The whole of the rest of the मन्त्रा is question and that is why it is ending with इति. इति indicates the inverted commas closed. इति आश्वलायनः पप्रच्छ – thus आश्वलायनः asked पिप्पलादम्. What is the question? भगवन्. So भगवान् is important which indicates his attitude. So every time सम्बोधन indicates how much reverence is there. Therefore, with reverence he addresses हे भगवन् पिप्पलाद! कुतः एषः प्राणः जायते. You can understand. From where does this प्राण, and here the word प्राण indicates both व्यष्टि as well as समष्टि, and एषः indicates पूर्व अध्याये उक्तः the प्राण which has been glorified in the previous chapter, such a प्राण is born out of which source? So what is the origin of this प्राण or at the समष्टि level, what is the origin of हिरण्यगर्भ? हिरण्यगर्भस्य कारणम् किम्. That alone in the पुराणIs is known as ब्रह्मा, ब्रह्माजि. So ब्रह्मणः कारणम् किम्. Here by ब्रह्मणः is not meant सत्त्वदानन्दः but हिरण्यगर्भस्य कारणम् किम् चतुर्मुख ब्रह्मणः कारणम् किम्.

This is the first subquestion. The third question consists of four or five. This is the first subdivision.

The second question is कथम् अस्मिन् शरीरे आयाति? How does this प्राण, especially the व्यष्टि, how does this व्यष्टि प्राण enter the physical body? शरीरम् refers to स्थूलशरीरम्, because प्राण belongs to सूक्ष्मशरीरम्. How does this प्राण enter अस्मिन् शरीरे, because he must be referring to his own body, this body. आयाति means आगच्छति, arise, enters. This is the second subquestion.

And the third one is आत्मानम् वा कथम् प्रविभज्य प्रातिष्ठते? Here आत्मानम् means itself, reflexive pronoun, स्वयम्. How does that one प्राण divide itself? Because you know प्राण divides into fivefold functions – प्राण, अपान, व्यान, उटान, समान. That is the intention of the student here. How does this one प्राण divide itself into fivefold functions and प्रातिष्ठते – supports this body, becomes the basis of the body. Because through these fivefold functions alone the body is surviving. Therefore how does it divide and becomes the support of this स्थूलशरीरम्. This is the third question.

The fourth question is केन उत्क्रमते? Through which path केन मार्गेन does this go out of the body, that is मरणम्. प्राण उत्क्रमणम् is only a nice word for मरणम्, euphemistic term. Therefore, कथम् उत्क्रमते? How does it go up, how does it get separated from the physical body? This is the fourth question.

Then the fifth one is कथम् बाह्यम् अभिधते? How does this समष्टि प्राण sustains this external universe? So, समष्टि हिरण्यगर्भरूपेण बाह्यम् प्रपञ्चम् कथम् अभिधते? How does it support this whole cosmos full of powers? Then he comes to the individual level also. कथम् आध्यात्मम् you have to supply अभिधते. कथम् आध्यात्मम् अभिधते? How does this प्राण, in the form of व्यष्टि प्राण, the individual प्राणशक्ति sustains the individual? That is ज्ञानोन्दित्याणि कर्मोन्दित्याणि अन्तःकरणानि पञ्चभूतानि, the nineteen organs. So how does the प्राण sustains all the nineteen organs at the subjective level? How does the प्राण sustain the cosmic forces in the objective level? Because we should remember प्राण stands for शक्ति, power. What you call as energy or power is प्राण alone. Many people confuse आत्मा with energy. Can you say आत्मा is some kind of energy, they ask. Remember आत्मा can never be called energy because energy means शक्ति, शक्ति means power, power always belongs to माया. Always any power whether it is इच्छाशक्ति or ज्ञानशक्ति or क्रियाशक्ति or any amount of natural powers you take, none of them can be attributed to आत्मा, it has to be always connected to प्राणशक्ति or the substratum of प्राण is माया. माया alone later becomes प्राण. Why do we say like that? It is an incidental point anyway. Why do we not attribute power to ब्रह्मन्? Because remember any power is subject to fluctuation - power can increase, power can decrease, power can modify as they say sound energy can be converted into light energy, that can be

converted to mechanical energy, all powers are interconvertible which means they are all साधिकार रूपम्. Whereas ब्रह्मन् is निर्विकारम्. Therefore, ब्रह्मन् or truth can never be translate as a power. Power can always be the translation of मात्रा alone. And this power here is in the form of प्राण and this प्राण alone sustains the total power as well as the individual power. These are the two questions asked. So thus प्राण's origin, how does it come to the body, how does it divide itself, how does it go out, how does it sustains the external world and how does it sustains the internal world - these are the six questions asked the by third student. And the entire chapter is going to be an answer to all these six questions and at the end of the chapter उपासना will be mentioned. Even though the main topic is उपासना, उपासना is going to come only in the end of this chapter. In one line it will be said, यः एवं प्राणं वेद – the one who meditates on such a प्राण he will get lot of benefits etc. And the rest of the portion is going to be answer to these six questions. Ok. Now the question is why should this topic be inserted here. After all प्राण स्तुति has been done and next we should go to प्राण उपासना topics and why should in between there be what is this जातकम्, the जातकम् of प्राण, how does it come, how does it divide, all these things why do we discuss. There is an important significance for this discussion. See in the previous section when we have glorified the प्राण we have said that प्राण is the substratum of everything and from प्राण alone

everything comes आरा इव रथनाभौ etc., examples were given and when you look into those descriptions it will closely resemble the glorification of ब्रह्मन्. Because ब्रह्मन् also is said to be the substratum of all. ब्रह्मणि सर्वम् प्रतिष्ठितम्. In the previous section it has been said प्राणे सर्वं प्रतिष्ठितम् and प्राण alone is in the form of Sun, प्राण alone is ऋब्वेद यजुर्वेद, प्राण alone is all organs. So if you look at the description of प्राण it looks as though it is identical with ब्रह्मन्. So now the teacher has to make it clear that प्राण is glorified only in relation to other things, it is only a relative support of everything but it is not the absolute support. Just like when relatively observe earth can be said to be the substratum of all beings, all trees are born out of earth, all trees and human beings and animals are sustained by earth and all of them resolve unto earth and therefore the earth is the substratum of all you can say. But that statement is only a conditional statement. Earth is the substratum of all only in a आपेक्षिक व्यष्ट्या. But when you make an absolute analysis, the earth itself is born out of जलम्, जलम् itself is born out of अग्निं, अग्निं itself is born out of वायुं, वायुं itself is born out of आकाशं, आकाशं itself is born out of ब्रह्मन्. And therefore, the पञ्चभूतैः are only आपेक्षिक आधिष्ठानम्, ब्रह्मन् alone is आत्यनितक आधिष्ठानम्. This difference must be clearly understood. Therefore, प्राण is great, compared to other things प्राण is great. The प्राण's greatness is only relative. This the teacher wants to show. How प्राण is not the absolute आधिष्ठानम्, not the absolute

कारणम् of the everything he wants to show. And how can he show? Only by one method - by pointing out that प्राण itself has got an origin from something else. Or at the समाचित् level ब्रह्मा himself has got an origin in something else. No doubt ब्रह्माजि is the creator of all, therefore ब्रह्माजि is great alright but when you go into the depth the very चतुर्मुख ब्रह्मा himself is born out of someone else. That is what in the पुराणs they will symbolically give. All the देवs and असुरs will go and praise ब्रह्मा and they will say you are the cause of everyone, you have created the fourteen प्रजापतिस and out of them all of us are born and therefore you are the creator, sustainer and all those things. Then after all the praise is over ब्रह्माजि will quietly say, we won't say after hearing all the praise we will keep quite without talking about our limitation, but ब्रह्माजि being honest he says even though I am great compared to you but do you know one thing there is one who is superior to me also, because

**ब्रह्मा देवानाम् प्रथमः संबभूत् ॥ मुण्डकोपनिषद् १-१-१ ॥**

So ब्रह्मा himself is born out of something else. And what is the cause, that cause must be the absolute आधिकार्यानम्. And therefore by answering these six questions the idea conveyed is हिरण्यगर्भः is only a relative substratum, still not the absolute substratum. And why do we talk about relative substratum here? Because it is उपासना उपासनाकाण्ड in the उपासनाकाण्ड we deal with the relative substratum in the ज्ञानकाण्ड, in the वेदान्त we deal with the absolute

substratum. Therefore, we are still in the उपासनाकाण्ड alone therefore, the discussion is of द्विरण्यगर्भ who is the relative substratum of the universe. Now the six questions are going to be answered by पिप्लाद in the following मन्त्रोऽसीति which we will see now.

### Verse No. 3.2

**तस्मै स होवाचातिप्राणान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मातेऽहं ब्रवीमि ॥ २ ॥**

**तस्मै सः उवाच** तस्मै कौसल्याय शिष्याय उवाच to that disciple सः पिप्लादः, that teacher पिप्लाद उवाच answered thus.

**त्वम् अतिप्राणान् पृच्छसि** – your question is going beyond the limit, which normally the parents tell when the children ask the inconvenient questions. But the parents say because they do not know the answer, पिप्लाद is not like that. He will give the answer later. He says you are going beyond the limit. Because up to प्राण things are decipherable, you can understand, but when you go to deeper things you will find that things will become more and more mysterious. As the scientist themselves find now. When you look at the universe it is definable, when you go to the molecules it is definable, go to atom it is definable, go to subatomic particles slightly difficulties will come and still you go further there afterwards they themselves will form uncertainty principle. That will be the definition. So as you go deeper it becomes beyond the reach of the intellect because it is all माया. माया also cannot be intellectually understood or मयायाः अधिष्ठानम् ब्रह्म आपि,

even ब्रह्मन् cannot be what you call intellectually conceived, therefore as you go beyond energy or as you go beyond प्राण things become very very mysterious. Whether you look from माया angle or whether you look from ब्रह्मन् angle, माया also is अनिर्वचनीयम् ब्रह्मन् also is अनिर्वचनीयम्. Therefore, the teacher says you are asking too much and you be ready if I answer my answer also will be equally subtle. ब्राह्मिष्ठः आसि means ब्रह्मनिष्ठः आसि. You are a great ब्रह्मज्ञानि. Here the word ब्रह्मज्ञानि can be interpreted in two ways. One is सगुण ब्रह्मज्ञानि. You have been a सगुण ब्रह्म उपासक and therefore you are sharp in your intellect, therefore I can answer you, you can understand. Or ब्रह्मज्ञानि can be taken in the true sense of the term, in which case it will become a simple स्तुति. शङ्कराचार्य takes in that meaning. He is just praising the शिष्य as you are a ब्रह्मज्ञानि because sooner or later ब्रह्मज्ञानम् is going to be given. Therefore keeping the future ब्रह्मज्ञानम् now itself, I have often said the moment he gets admission in the college he begins to put BSc or MBBS and how many times he has to write examination god alone knows. But the moment he gets admission he puts that title. Similarly, you have become my student sooner or later you are going to become ब्रह्मज्ञानि and therefore now itself he addresses ब्रह्मनिष्ठः आसि. ब्रह्मवितमः आसि इति स्तुतिः इयम्. Not fact but it is a glorification, praising, patting the student so that he will listen alertly. तस्मात् – therefore, since you are a qualified student अहम् ते ब्रवीमि – I shall answer this question, this

प्राण उपनिषद्

तृतीयः प्राणः

very very subtle question, about which all the other sciences are still fumbling that question I am going to deal with. This is introduction to the answer. And now the answer proper is going to come from the next मंत्र.

### Verse No. 3.3

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतरिमन्नेतदाततम् ।  
मनोकृतेनायात्यरिमन्शरीरे ॥ ३ ॥

So here the first two questions are answered. what is the first question? कृत एष प्राणो जायते? प्राण, remember, both at the व्यष्टि and समष्टि, हिरण्यगर्भ inclusive. The first question is answered. आत्मनः एषः प्राणः जायते. आत्मा. Here आत्मा means the real आत्मा, सच्चिदानन्द आत्मा, सत्यम् ज्ञानम् अनन्तम् ब्रह्म.

तत्स्माद्गा एतस्मात् आत्मनः आकाशः सम्भूतः । ॥  
तौतिरीयोपनिषद् २-१-२ ॥

What is that corresponding मंत्र in the मुण्डकोपनिषद्, because प्राणोपनिषद् is a commentary on मुण्डकोपनिषद्. The corresponding मंत्र is

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
यं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ मुण्डकोपनिषद् २-१-३ ॥

In मुण्डकोपनिषद् second मुण्डक first section the सृष्टि प्रकरणम् comes. The example of sparks.

तदेतत्सत्यं यथा सुटीसात्पावकाद्विश्फुलिङ्गाः

सहस्रशः प्रभवन्ते सरुणाः । ॥ मुण्डकोपनिषद् २-१-१ ॥

So in the third section the whole सृष्टि प्रक्रिया comes, there the मन्त्र comes एतस्माज्जायते प्राणः. And the corresponding portion is here. ब्रह्मात्मनः एषः प्राणः जायते. So if प्राण is gone out of आत्मन् then there will be a lot of problems? What is that? आत्मा becomes कारणम् and you know that every कारणम् has got its कारणम् because everything is born out of प्राण and we find that प्राण itself is born out of आत्मा and naturally our mind will think what? आत्मा itself is born out! And therefore we have to say आत्मा is कारणम् at the same time it is not a real कारणम्. It is only and apparent cause. परमात्मा हृष्ट्या

निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।

न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्यकारिका २-३२ ॥

which we saw in माण्डूक्यकारिका.

न जायते मिथ्यते वा विपश्चिन्

नायं कुतश्चिन्न बभूत कश्चित् । ॥ कठोपनिषद् १-२-१८ ॥

So really nothing is born out of आत्मा and therefore really आत्मा is not a कारणम्. If आत्मा is a real कारणम् there will be another कारणम् for आत्मा also. Therefore, we have to say that आत्मा is not real कारणम्. That is why we call it as विवर्त उपादान कारणम् न तु परिणामि उपादान कारणम्. Ok. If आत्मा is not a real कारणम्, what about the कार्यम्? Will it be real or unreal? If आत्मा is really not a कारणम् then the कार्यम् also must be equally unreal. So the सृष्टि must be मिथ्या सृष्टि

and that is beautifully indicated here. How the प्राण is born. It is born like the छाया. It is a very very important line to point out the सृष्टि मिथ्यात्वम्. The सृष्टि is compared to a shadow, छाया. Because in all other उपनिषद् the creation is not clearly said to be false and therefore there is always a controversy between विशिष्टाद्वैतिन् and अद्वैतिन्. Because in तौतिरीयोपनिषद् we find that आत्मनः आकाशः सम्भूतः. अद्वैतिन् says आकाश is not really born it is only apparently born. For this always विशिष्टाद्वैतिन् question how do you say apparently born? It has not been said in the श्रुति. श्रुति only says आकाशः सम्भूतः and अद्वैतिन् is unnecessarily adding it is apparently born, therefore unreality is all अद्वैतिन्'s perception alone. The creation is real. Thus विशिष्टाद्वैतिन् argues but in प्र० ऊपनिषद् we get a clean answer because श्रुति itself says सृष्टि is as good as a shadow. Just as shadow does not have any reality of its own, similarly सृष्टि is वैतर्यम्, सृष्टि is वितथम्, सृष्टि is मायिकम्. For that the श्रुति प्रमाण is in प्र० ऊपनिषद्. We don't find it in तौतिरीय, in कैवल्य, in मुण्डक nowhere this comparison is made but here it is clearly made. Therefore, it should be remembered, a very important line. **यथा पुरुषे छाया** – just as in a person, so here in a person means because of a person, शड्कराचार्य takes निमित्त सप्तमी, पुरुषे is निमित्त सप्तमी, because of the पुरुष there is a shadow nearby. पुरुष निमित्तम् छाया भवति. And from this example so many things are clarified. For creating the छाया, the shadow what effort do you put forth? The छाया even without

your will, even without you being aware of it, because of your mere सत्ता, केवल सञ्जिधि मात्रेण छाया अत्र वर्तते, this is not that you request 'छाया, छाया may you come in front of me'. No, shadow is just automatic. You don't plan, you don't will, you don't desire, *you are* the shadow comes. Similarly, ब्रह्मन् does not plan or will or anything. ब्रह्मणः सत्ता मात्रेण अत्र सृष्टिः भवति. So thus ब्रह्मन्'s असङ्गत्वम् etc., is indicated and the second main point is that the shadow does not have a reality independent of the person. Similarly, the सृष्टि does not have a reality independent of ब्रह्मन्. So, एषा एषा should be connected with छाया. एषा should not be connected with पुरुषे. एषा छाया. And here he is referring to एषा because there must be छाया nearby. Therefore, just as the shadow is here due to me because of my presence here तथा, you have to supply तथा, तथा एतस्मिन् आत्मनि because of the presence of the आत्मा. एतस्मिन् also निमित्त सम्मी, due to the presence of the आत्मा, एतत् आततम्. एतत् refers to प्राण, i.e., हिरण्यगर्भ. हिरण्यगर्भ is a representative of whole creation. In the same way due to the presence of ब्रह्मन्, the entire प्राण and all its products are आततम्. आततम् means are born, are thrown out. So therefore the first question is answered. प्राण is born out of आत्मा and an additional point is given प्राण is apparently born out of आत्मन्. छाया example is given to show this apparentness. जायते इव. It is born as it were, it is existing as it were. अजायमानो बहुधा विजायते.

अजोऽपि सन्नन्यायात्मा ... सम्भवाम्यात्ममायया ॥ गीता ४-६ ॥

Without being born I am born as it were. Ok. Incidentally, I remember one more. So because of this example another point also becomes clear. Because of the number of shadows my weight is not going to be decreased also. See when you have got a pound of clay and you go on creating pots. What naturally happens? The amount of clay becomes lesser and lesser as you are creating more and more pots. But suppose there are many lamps and many shadows come out of you, do you feel at the end of the whole process many shadows have come therefore now I have become less in weight. For reducing the weight you need not do anything, many shadows are born out of you, you find slim. But here the beauty is what? Let any number of shadows come I am पूर्णमिदः पूर्णमिदम् पूर्णत्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते. Similarly, everything comes out of ब्रह्मन् but ब्रह्मन् continues to be the same full पूर्णमब्रह्म. You can extend this छाया example to any amount. After आततम् there must be a full stop really. Because with this the first question is answered. मनोकृतेन should be a separate sentence. That is answer to the second question.

What is the second question? कथम् अस्मिन् शरीरे आयाति? How does the प्राण come to this body? Because there are so many varieties of bodies. How does a प्राण determine to enter a particular body? The answer is given, मनोकृतेन – it is because of the कर्म. मनः here indicates कर्म. How does मनः indicates कर्म. मनः means सङ्कल्प. Mind

represents the सङ्कल्प वृत्तिः of mind. What is mind after all? सङ्कल्प विकल्पात्मकं मनः. Therefore, mind indicates सङ्कल्प, सङ्कल्प indicates काम, because

**सङ्कल्प-प्रभवान् कामान् ॥ गीता ६-२४ ॥**

काम indicates कर्म. See from mind we have to go to सङ्कल्प, सङ्कल्प indicates काम, काम indicates कर्म. This is लक्षितलक्षण, having the marks of anything perceived or made evident through the former. Finally the meaning of मनः means कर्म. Isn't it true? After all all कर्मs are born out of what? Some कामः. And this काम itself comes out of what? 'I have a plan to go to states!' 'I have a plan to build a house.' 'I have a plan to study this.' Initially, सङ्कल्परूपेण, if this सङ्कल्प is repeated it becomes a powerful desire, desire crystallizes into action. Therefore, मनोकृतेन means मनोजन्य, सङ्कल्पजन्य, कामजन्य, कर्मकृतेन इत्यर्थः. Because of the cause of कर्म अस्मिन् शरीरे आयाति – it enters this body. And as long as the force of कर्म is there it continues in the body. That is a corollary we get. Since कर्म is the condition for entry कर्म will be the condition for exit also. Once the प्रारब्ध कर्म is gone प्राण again निर्याति. आयाति कर्मणः निर्याति कर्मणः. So with this the second question is answered. The answer is कर्म. How does it come to the body, because of कर्म. And कर्म here means प्रारब्ध कर्म, because सञ्चित कर्म is inoperative at this moment; because of प्रारब्ध कर्म.

Now the third question is to be answered. We will read the मंत्र.

### Verse No. 3.4

यथा समाडेवाधिकृतान्विनियुक्त  
 एतान्ब्रामानेतान्ब्रामानधितिष्ठवेत्येवमेवैष प्राण  
 इतरान्प्राणान्पृथक्पृथगेत संनिधते ॥ ४ ॥

So what is the third question? आत्मानम् वा कथम् प्रविभज्य प्रातिष्ठते? How does प्राण divide itself and sustains the body? For this the उपनिषद् gives the example of a साम्राट, a king or an emperor. What does an emperor do? Emperor has got infinite powers. He gives his powers, he divides his powers and gives it to various ministers. And the power in every minister belongs to whom? The emperor alone. How do you know? In reshuffling time you will come to know. So the fellow who was very important स्थानश्रष्टा न शोभन्ते ठन्ताः केषा नर्खा नराः। Therefore, some of them have got glory only when in स्थानम् tooth. How much importance? So brushing three times, four times, filling with gold. All those things how long? As long as it is in its position. The moment fallen, value goes. शिर्खा, my god! how much importance to hair. Hair doing, undoing and all those things spending lot of money and time dyeing and miserable failing, neither black nor brown, all how much importance to the hair. How long? As long as it is on the head. Similarly, here पुरुष also. So just

as the ministers have the power coming from the main emperor similarly here also प्राण has got the total power. And what does he do? He gives that power to various members like आपान् some power is given, व्यान् is another minister, उदान्, समान् all of them. And not only that the emperor gives various posts to various ministers and he also keeps one portfolio. Isn't it? Even prime minister, he gives various portfolios to people and he also keeps one portfolio. Similarly, प्राण gives various powers to आपान्, व्यान्, उदान्, समान् and for itself it keeps another department, the department of respiration. It is like an emperor delegating the powers. This is the essence. **यथा सम्राट् अधिकृतान् विनियुडक्ते** – just as an emperor engages or appoints various अधिकारिः, अधिकृतान् means अधिकारिः, various ministers or various officers. And how does he do that? That is given within inverted commas. The emperor's statement, **एतान् ग्रामान् एतान् ग्रामान् अधितिष्ठस्व** – you become the governor of the आनंद्य you become the governor of केरल. So, like एतान् ग्रामान् may you rule over, may you preside over this village, may you preside over this village. अधितिष्ठस्व means rule over, preside over. Up to अधितिष्ठस्व is within inverted commas, the emperor address. In the same fashion, **एवम् एव प्राणः**, the मुख्य प्राणः, **इतरान् प्राणान्** इतरान् refers to आपान्, व्यान्, उदान्, समानाखान् इतरान् प्राणान् all of them, **पृथक् पृथक् एव सञ्जनाधते** – appoints distinctly. You take care of digestion, you take care of excretion, you take care of circulation, and I

will take care of respiration, प्राणः. So that is the main thing. Because defence is in his hand. More is going to come. Thus the third question is going to be elaborately answered, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं कौसल्यश्वलायनः पप्रत्त भगवन्कुत् एष प्राणो  
जायते कथमायात्यरिम्छरीर आत्मानं वा प्रविभज्य कथं  
प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमद्यात्ममिति ॥ १  
॥

तरमै स होवाचातिप्रान्पृष्ठसि ब्रह्मिष्ठोऽसीति तरमातेऽहं  
ब्रवीमि ॥ २ ॥

आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतरिमन्नेतदाततं  
मनोकृतेनायात्यरिमुच्छरीरे ॥ ३ ॥

यथा समाडेवाधिकृतान्विनियुक्त  
 एतान्नामानेतान्नामानधितिष्ठस्वेत्येवमेवैष प्राण  
 इतरानप्राणान्पृथक्पृथगेव संनिधते ॥ ४ ॥

The third student asks for some more details regarding प्राण and the third question has five subdivisions.

- i) How does **पूर्ण** originate?
  - ii) How does it enter the body?
  - iii) How does it divide into fivefold function?
  - iv) How does it get out of the body?
  - v) And how does it sustains the individuals as well as the total creation?

Of which the two questions have been answered - the origin of प्राण is said to be ब्रह्मन् or आत्मन् itself. आत्मनः एषः प्राणः जायते। And incidentally the teacher makes it clear that the सृष्टि is मिथ्या by comparing प्राण into छाया. That

छाया comparison is important because it is the प्रमाणम् for showing the apparent creation, रजुसर्पवत् सृष्टिः न तु सत्यम्. And how does the प्राण enter the body? That is the second subquestion for which the answer was given मनोकृतेन आयाति अस्मिन् शरीरे. Mind representing the कर्म्म especially the प्रारब्ध कर्म. The प्रारब्ध कर्म is indicated by the word mind because कर्म is born out of सङ्कल्प or काम, both are same. सङ्कल्प and काम are they same, only the intensity varies. There is only a difference of degree, no difference of content. सङ्कल्प is mild and काम is intense. सङ्कल्प is sprout, काम is plant. So thus कर्म is born out of सङ्कल्प or काम which in its turn is born out of मनः, the mind and therefore mind's grandson is कर्म; to put in our language. Mind's child is सङ्कल्प or काम and its child is कर्म and therefore here mind refers to its grandchild, कर्म. And therefore मनोकृतेन आयाति अस्मिन् शरीरे means कर्मकृतेन पुण्यपापरूप कर्मकृतेन पुण्यपापरूप प्रारब्ध कर्मकृतेन अस्मिन् शरीरे आयाति प्राणः. इति द्वितीयस्यापि उत्तरम् दत्तम्. Then the third question is how does the प्राण divide itself into fivefold function. And for that the answer was given in fourth मन्त्रा, where the प्राण was compared to the साम्राट्, an emperor who delegates its power into various ministers, and each minister takes one-one portfolio. In the same way प्राण also delegates its power into four ministers – आपान, व्यान, उदान and समान. And each one is given a particular role also. एतान् ग्रामान् एतान् अधितिष्ठत्व. The emperor will command these

ministers - you supervisor or you govern, you preside over such and such भाग्म. In the same way प्राण also commands these four अपानव्यानाटि functions to govern or function in particular places. And having delegated the powers to these four प्राण's, the प्राण takes function for itself. Thus four ministers as well as the prime minister or chief minister, that itself takes a function that was what we saw in the last class. इतरान् प्राणान् अपानोव्यानोदानसमानारूप्यान् इतरान् प्राणान् पृथक् पृथक् एव distinctly, without overlapping, without confusion, without too much reshuffling in between, that some ministers forgot what portfolios they were in it seems. So without any such problem distinctly, doubtlessly, clearly सन्निधत्ते. सन्निधत्ते means it allots, it appoints we can take. Ok. In the case of the example the ministers take up the villages, in the take अपानोव्यान etc., what part of the body they maintain? That will be the next question. So what are the villages of the body which are supervised by the पञ्चप्राणIs? That is going to be said in fifth मंत्र, which you will read now.

### Verse No. 3.5

पायूपस्थेऽपानं चक्षुःशोत्रे मुखनासिकाश्यां प्राणः स्वयं प्रातिष्ठते  
मध्ये तु समानः । एष हेतद्गुतमन्नं समं नयति तस्मादेताः  
सप्तर्विषो भवन्ति ॥ ४ ॥

This is all extension of answer to the third question. What is the third question? कथम् आत्मानं प्रविभज्य प्रातिष्ठते? So that is been continued here also. In the previous मंत्र

example has been given दृष्टान्तः, in this मन्त्र it is दार्ढान्तः, the original. So the position of the constituency of each one of the प्राण is been pointed out. पायूपस्थे अपानम् – so the place that is taken care of by the अपानम् is पायु and उपस्थ – the organ of excretion and reproduction. पायूपस्थे. It should have been पायूपस्थयोः but it is समाहार दुन्दः. पायुश्च उपस्थश्च तयोः समाहारः पायूपस्थं तरिमन्, that is in the place of पायु and उपस्थम् अपानम् प्रातिष्ठते we have to supply the verb अपानम् प्रातिष्ठते the अपानवायु takes care of, presides over that particular part of the body because the function of the अपान is removing the waste, excretion and therefore it occupies that position. Now what about प्राणः? चक्षुःशोत्रे प्राणः – the position of the प्राण is चक्षुः and शोत्रम्, the eyes and ears or in general the face, the मुखम्. Because प्राण is the prime minister. So therefore all well planned only. Therefore, चक्षुःशोत्रे प्राणः. And what is it doing? मुखनासिकाभ्याम् निर्बच्छन् we have to supply निर्बच्छन् – coming out, in and out through मुखम् and नासिका. That is breathing process is mentioned here. So in the form of inhalation and exhalation the प्राण comes out through the mouth and nostril and similarly प्राण goes inside through mouth and nostrils. Thus going in and out through the mouth and nostril the प्राण occupies the face. This is the स्वयं प्रातिष्ठते. Therefore, the word स्वयम् is used because प्राण is an emperor, the emperor itself takes up a portfolio. So with this the second division is over.

Now comes the third मध्ये तु समानः: So the समान प्राण which is the digestive function समीकरणकरः समानः: we have seen in तत्त्वबोध. So, समान मध्ये प्रातिष्ठते. Everywhere we have to add प्रातिष्ठते. प्रातिष्ठते means what? Presides over, rules over, governs. मध्ये means the stomach, मध्यप्रदेश is ruled over by the समानः: because that is the digestion portion. And a little bit more details about समानः is given. Because very important, central portion you know. So एषः एतत् हुतम् अन्नम् समम् नयति. Why it is called समानः? एषः समानः:, this समान प्राण समम् नयति. समम् नयति means divides equally. What? हुतम् अन्नम् – so the food that has been offered into. So the word हुतम् is used to indicate that it is something like a होमाणिनः and after all the digestive power is compared to वैश्वानर आणिनः alone and therefore into the समानादि वैश्वानर आणिन the अन्नम् is हुतम् and this हुतम् अन्नम् is divides into various nutrients and without any partiality, it distributes the food to all states equally whether it is ruled over by the same party or the opposition party without any problem it is equally distributed. Whenever problem extra food extra nutritions all those things are to be done therefore समम् नयति. Ok. And when oblations are put into the fire what happens? The flames come out and here also the flames come out in the form of seven tongues तस्मात् सप्तर्चिषः अवन्ति – because of the activation of the समान प्राण. And how it is activated? By offering food the seven flames in the form of the seven sense organs become well-kindled. So here

seven flames refer to the seven sense organs, seven sense organs you may be shocked but we have seen it in the मुण्डक

सप्त प्राणाः प्रभवन्ति तस्मात्

सप्तर्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति प्राणा

बुहाशया निहिताः सप्त सप्त ॥ मुण्डकोपनिषद् २-१-८ ॥

In मुण्डकोपनिषद् it came. So seven sense organs means the two eyes, the two nostrils, the two ears and the tongue i.e., the mouth there are  $3 \times 2 + 1$  these are the seven mentioned here. And they are called flames because there the ज्ञानाङ्गिः, the flame of knowledge, the flame of awareness is manifest and these sense organs will function well only when food is there. Otherwise the eyes also become dull, ears also become dull, everything becomes dull. As in छान्दोग्य उपनिषद् the example is given. The student is asked to fast to show that अञ्जनम् alone is catering to all of the sense organs. And he is not able to chant why he even forgets the मन्त्राः that he had learnt. And therefore it is a very beautiful concept. Here is the आङ्गिन and food is kindling the आङ्गिन and as a result of this all sense organs become aglow which is nothing but the सप्त अर्चिषः, the seven tongues of that आङ्गिन.

काली कराली च मनोजवा च

सुलोहिता या च सुधूम्रवर्णा ।

स्फुलिङ्गिनी विश्वरुची च देवी

तेलायमाना इति सप्त जिह्वाः ॥ मुण्डकोपनिषद् १-१-४ ॥

There are also seven has been mentioned again in मुण्डकोपनिषद्. Anyway तरमात् तरमात् means what? अन्नहोमात् because of the offering of the अन्नम् एता: सप्त अर्चिषः; these seven flames of the perceptual powers भवन्ति become active. So thus समानं प्राणं's village is in the middle. Then what about व्यानं etc., व्यानं and उदानं have to be mentioned. प्राणं, अपानं and समानं are over, two more are left out, which will be said in sixth मन्त्र. We will read.

### Verse No. 3.6

हृदि होष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं  
शतमेकैकस्या द्रायस्तिर्द्वास्तिः प्रतिशाखानाडीसहस्राणि  
भवन्त्यासु व्यानश्चरति ॥ ६ ॥

So the position of व्यानं is going to be the whole body, whatever be the minister who constantly keeps touring. Now everybody tours, anyway. So whatever be. So व्यानं is all over the body and it moves through the नाडीs and these नाडीs are pervading all over the body. So व्यानं is all-pervading, flowing through the नाडीs which are pervading all over the body. And all these नाडीs are connected to हृदयम्. And therefore the teacher wants to begin from the हृदयम् onwards. So he will say there is a हृदयम् and from हृदयम् नाडीs travel all over the body and through these नाडीs व्यानं is moving about. This is the essence of the मन्त्र. For that the हृदय has to be introduced first. And हृदय is going to be defined as the place of the आत्मन्. Even though here there is no relevance for आत्मन् at all, we have no discussion of आत्मन् at all, we

should not wonder how suddenly comes आत्मन् without any relevance. Here आत्मन् is to indicate the हृदय and from हृदय the नाडीs and in the नाडीs व्यान flows. Therefore, the teacher says एषः आत्मा हृदि वसति. So this अपरोक्षा आत्मा, अहंप्रत्यय विषय आत्मा, एकात्मप्रत्ययसारभूत आत्मा, I, the Self एषः आत्मा हृदि वर्तते. हृदि means अन्तःकरणे. And according to the scriptures the position of the अन्तःकरण is हृदयम् only. हृदयम् means the actual heart alone because some people say there is a left hand heart, there is a right hand side imaginary heart etc., but according to शङ्कराचार्य he takes हृदयम् as the physical heart alone. In the तैतिरीय भाष्यम् in two three भाष्यम् it comes, in the तैतिरीयोपनिषद्

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । ॥  
तैतिरीयोपनिषद् १-६ ॥

There in the भाष्यम् शङ्कराचार्य defines the हृदयम्. He says that which is seen when the animal is cut inside the chest that मांसपिण्डम् is seen. Thus according to शङ्कराचार्य हृदयम् means the physical heart alone, in which alone the subtle अन्तःकरणम् is located. Therefore, हृदये अन्तःकरणम् वर्तते. हृदयम् is the physical part, the अन्तःकरण is the subtle part. Just as we have got the गोलकम् and the इन्द्रियम्, the गोलकम् is the physical part and the इन्द्रियम् is located in the गोलकम्. Similarly, the गोलकम् of the mind is हृदयम्. Thus हृदयम् becomes गोलकम् मनः becomes the इन्द्रियम्, अन्तरिन्द्रियम्. So then why does the teacher say हृदि आत्मा? He must be saying हृदि अन्तःकरणम्. हृदि अन्तःकरणम् वर्तते

in the physical heart the subtle mind is supposed to be located and in the subtle mind चैतन्यम् is manifest and therefore it is said the आत्मा is in the हृदयम्. So therefore, in the हृदयम् the अन्तःकरणम् in the अन्तःकरण the चिदाभास and therefore it is said हृदि अन्तःकरणे चिदाभास रूपेण आत्मा उपलभ्यते. From this हृदयम् there are many नाडीs emerging. Therefore, I said आत्मा has no relevance here. From आत्मा your attention must be turned to हृदयम्. And from this हृदयम् what is there? अत्र. अत्र means हृदये. नाडीनाम् एतत् एकशतम् भवति. भवति to be understood. There are hundred नाडीs. So नाडीs it is very difficult translate, the नाडी itself. Ok, hundred नाडीs are there and in other ऊपनिषद् generally hundred and one are mentioned if you remember कठोपनिषद् शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्धर्वमायन्नमृतत्वमेति विष्वड्डन्या उत्क्रमणे भवन्ति ॥ कठोपनिषद् २-३-१६ ॥

शतं चैका च. Therefore generally, hundred and one are mentioned, here hundred is mentioned. So शङ्कराचार्य writes you add one more. Perhaps for the sake of round figure the ऊपनिषद् has said hundred. एकशतम् वर्तते hundred नाडीs are there. They are all supposed to be प्रधान नाड्यः, the main ones. And there afterwards तासाम् that should be next sentence. Here there is no full stop and all, but we should know where the full stop comes. The next sentence comes, तासाम् एकैकस्यां शतं शतं भवति. तासाम् – of those hundred नाडीs, एकैकस्याम् – each one of them will have शतम् शतम्

— will have hundred-hundred sub-नाडीs, subdivision. That means the main one will branch into hundred subdivisions. So शतम् शतम् भवति. Therefore, hundred x hundred is equal to ten thousand. Some people have calculated also, in some books you will find seventy-two crore seventy-two lakh ten thousand and two-hundred and ten. It is enough that if you know that it is plenty. Ok. This is the second subdivision. And there afterwards next sentence you have to supply again तासाम् एकैकरस्यां second time we have to take it. तासाम् एकैकरस्यां – of those ten thousand नाडीs एकैकरस्यां – each one of them becomes द्वासम्पतिः द्वासम्पतिः प्रतिशाखानाडी सहस्राणि अवन्ति. That सहस्राणि should be joined with द्वासम्पतिः. द्वासम्पतिः द्वासम्पतिः सहस्राणि – each one of them is divided into seventy-two thousand. सहस्राणि means thousand, द्वासम्पतिः means seventy-two. Each one of them is subdivided into, each one of the ten thousand is subdivided into seventy-two thousand, seventy-two thousand known as प्रतिशाखानाडी. So thus first hundred, then each one of them is divided into hundred and each one of the divided portion is divided into seventy-two thousand and all this things capillaries, arteries, aorta, veins and there afterwards subdivision and all even according to medical science the blood vessels that are running in our system if you take the total distance it will be one lakh kilometers. Can you imagine! And the blood is, the heart is pumping the blood into all of them daily 7200 liters in 24 hours, like that they say. So

therefore if it is one lakh kilometers then the नाडीs with the subdivisions must be so many and therefore it is said भवन्ति आसु व्यानः चरति – into all these नाडीs, मुख्य नाडीs, अमुख्य नाडीs, प्रतिशाखानाडीs, in all these नाडीs, व्यानः चरति, that is what is relevant for us. That number and all other things are not that much relevant. So thus what is the position of व्यानः? The whole body. So thus the fourth प्राण has been mentioned, now one more left out, that is उदानः. मन्त्र number seven.

### Verse No. 3.7

अथैक्योर्ध्वं उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

In some books उपाभ्याम् is there. It should be उभाभ्याम्. So what is the position of उदानः? The position of उदानः is not directly mentioned in this मन्त्र but from this मन्त्र we have to understand the position of उदानः is ऊर्ध्वः: the upper portion of the body, the neck and above because it is said उदानः is the one which takes the प्राण above and since it has to disappear from the body at the time of death it is waiting readily here. Thus the position of उदानः is supposed to be the neck and above portion, ऊर्ध्वः. So supplying this the third question is answered. So we have to see the order of questions also. What is the third question? आत्मानम् वा कथम् प्रविभज्य प्रातिष्ठते? And for that the position of each प्राण has been mentioned. Finally, the position of उदानः is the ऊर्ध्व देशः. And the function of उदानः is what? We have seen it

is the reversing system like vomiting etc., and that is during the normal life and at the time of death the उदान's function is to uproot the प्राण from the physical body and उदान is the power behind the travel after death. So thus the उदान's function and position is not mentioned directly, we have to supply and close the third part of the question.

And now the fourth question is answered in this मन्त्र, seventh मन्त्र. What is the fourth question? केन उत्क्रमते? Through which मार्गं the प्राण escapes from the body? Through which मार्गं the प्राण escape from the body? That question is answered in this मन्त्र. अथ एक्या नाड्या – so the प्राण escapes through one important नाडी known as सुषुम्णा नाडी and this is mentioned from the standpoint of उपासक because the topic is उपासना but this cannot be a generalized statement because in the case of other people it will not be सुषुम्णा नाडी because in the कठोपनिषद् it has been said

विष्वडङ्ग्या उत्क्रमणे भवन्ति ॥ कठोपनिषद् २-३-१६ ॥

The उत्क्रमणम् will be through the सुषुम्णा नाडी only when the लोक is higher लोक. If it is अधोलोक what can सुषुम्णा नाडी do? And therefore if it is अधोलोक or मनुष्यलोक itself सुषुम्णा नाडी cannot be useful. Here the topic being उपासना, the उपासक's प्राण escapes through the सुषुम्णा and therefore it is said एक्या, एका referring to सुषुम्णा. And who takes this प्राण? Who is the driver? It is said ऊर्ध्वः उदानः एक्या नाड्या नयति – so ऊर्ध्वः उदानः means ऊर्ध्वः देशत्व उदानः. So the उदान occupying the upper part of the body नयति – leads

the entire प्राण to various लोकs. So the उदान occupying the upper part of the body leads the entire प्राण to higher लोकs and प्राण means along with other सूक्ष्मशरीरम् organs that will come next later. प्राण being the main part it is said प्राण is taken and along with प्राण all the अन्तःकरणम्, इन्द्रियम् etc., will go away. And that is the idea is it will be clarified again later that at the time of death the other functions of the body, the other expressions of प्राण like अपान, व्यन, समान will be absorbed into उदान प्राण. That is why digestion becomes weaker, it will be slowly merging into उदान. And excretion becomes weaker again it merges into उदान. Thus breathing becomes difficult it merges into उदान. Thus उदान absorbs all the other four प्राणs into itself and therefore the reversing system becomes powerful.

प्राण प्रयाण समये कफवातपितौः कंठ अवरोधन विधौ स्मरणम्  
कुतः ते ॥ पाण्डवगीता/ प्रपञ्जगीता - ४२ ॥

Everything is stopped. And thus all other प्राणs are merged into उदान and then उदान takes the whole of them through the सुषुम्णा नाडी. Therefore, ऊर्ध्वः उदानः एकया सुषुम्णा नाड्या नयति leads to which लोकम्? It all depends. Therefore, पुण्येन पुण्यम् लोकम् नयति – through पुण्यम् it leads to पुण्य लोक. पुण्य लोक means what? खर्बलोक if the fuel happens to be पुण्यम् or if visa happens to be पुण्यम् then पुण्य लोकम् पापेन पापम्. So पापेन पापम् नयति to be supplied. Through the पापम् it leads to पाप लोक. पाप लोक means what? नरकम्, lower birth. So पुण्य लोकम् refers to खर्ब,

पाप लोकम् refers to नरक. And उभाभ्याम् if both are there means how? उभाभ्याम् मनुष्यलोकम् – so through a mixture of पुण्य and पाप it leads to मनुष्यलोक. That is why if somebody asks how is our life, we say mixture. Sometimes it becomes hellish also and sometimes it is like heavenly life when everything goes well. So मनुष्यलोकम् नयति. And this is the answer to केन उत्क्रमते. And what is the precise answer? सुषुम्णा नाड्या उत्क्रमते. It goes through सुषुम्णा नाडी. Ok. With this that question also is answered.

Then comes the last part of the question. What is that question? कथम् बाह्यम् अद्यात्मम् अभिधते? So how is the प्राण sustaining the cosmos at the समस्ति level and how does the same प्राण sustain the individual at the व्यष्टि level? Two manifestations of the प्राण. The व्यष्टि manifestation and समस्ति manifestation supporting the व्यष्टि creation and समस्ति creation, which is going to be said in the eight मंत्र.

### Verse No. 3.8

आदित्यो ह वै बाह्यः प्राण उदयत्येष होनं चाक्षुषं प्राणमनुगृह्णानः।  
पूथिक्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः।  
स समानो वायुव्यानः ॥ ८ ॥

So the external and the internal manifestation or expressions of प्राण are mentioned. The internal expressions of प्राण are already known. They are प्राण, अपान, व्यान, उदान and समान alone. So one part of the question is already

known what is that? How does प्राण support the subjective creation in the form of fivefold functions it sustains the subjective or व्यष्टि. कथम् अध्यात्मम् अभिधते? How does the प्राण sustain the अध्यात्मम्, the व्यष्टि. For that the answer is already known and that is प्राण, अपान, व्यान, उदान, समान रूपेण in the form of the fivefold physiological functions the प्राण sustains. But here the new idea mentioned is corresponding to each subjective manifestation there is an objective manifestation also that is going to be mentioned. What are they? I will just mention them then we can see the मञ्च. Corresponding to the प्राण subjectively at the objective level it is आदित्य देवता. Corresponding to the प्राण the subjective manifestation the objective, the macrocosmic manifestation is आदित्यः. So, प्राण रूपेण अध्यात्मम् अभिधते आदित्यः रूपेण अधिदेवम् or बाह्यम् अभिधते. अभिधते means support. Similarly, corresponding to the अपान, which is internal the external manifestation is पृथिवी and therefore अपान रूपेण अध्यात्मम् अभिधते पृथिवी रूपेण बाह्यम् अभिधते. It sustains the external. And then the third one is समान and corresponding to that it is the intermediary आकाश is the objective or the external expression we call it as अन्तराक्षः. अन्तराक्षः means the intermediary space, otherwise known as अन्तरिक्षम् also. So this is corresponding to समान. Therefore प्राण – आदित्य, अपान – पृथिवी, समान – अन्तराक्षः. Then fourthly the व्यानः is the subjective power and corresponding to that in the external universe it is वायु,

सर्वगत वायुः, which is flowing everywhere and internally व्यान also is flowing everywhere. And fifthly the subjective expression is उदानः, which sustains at the individual level and correspondingly at the microcosmic level it is the आङ्गिन or here it will be called तेजः. He is going to say it in the next मन्त्र but it is better that we remember the five subjective expressions and five objective expressions. So the five objective ones are the new information we get आदित्यः, पृथिवी, अन्तरिक्षम् वायुः and आङ्गिनः these are the fivefold expressions of प्राण sustaining the external world. Now you see this मन्त्र.

**आदित्यः इ वै बाह्यः प्राणः** – so the आदित्यः, the Sun god is the external expression of प्राण. One sentence is complete. So he is referring to एषः प्राणः subjectively it is expressing as respiration but in the objective world it is called आदित्यः. And incidentally he is making another reference also that between the subjective and objective, the व्यष्टि and समष्टि, व्यष्टि is blessed by the समष्टि. So three statements. The व्यष्टि प्राण blesses the व्यष्टि individual, the समष्टि प्राण blesses the समष्टि creation. This we have said. But in between another statement is given, the व्यष्टि प्राण itself gets its power from where? समष्टि. So the third statement is the व्यष्टि प्राण itself is blessed by the समष्टि. So he says एषः आदित्यः उदयति – this आदित्य देवता is rising. And it is not only blessing the समष्टि प्रपञ्च but it is also blessing the व्यष्टि प्राण. Therefore, it is said चाक्षुषं प्राणम् अनुगृह्णानः –

blessing the चाक्षुषः प्राणः, the प्राण located in face, blessing the individual प्राण. And here चाक्षुषम् is specially mentioned because the eyes can perceive only in the presence of the light. Even though आदित्य is blessing all our functions, it is giving energy to all our functions, this special function of आदित्य is चाक्षुषः सूर्यः, being the presiding deity of the eye not only it generally blesses the पञ्चग्राणि as it is particularly blessing the चाक्षुषः प्राण, चाक्षुषः इन्द्रियम् that is the sense organ of perception. It is particularly blessing. Otherwise without the light you cannot see. Don't say electric light and all, electricity also is supposed to be that energy's manifestation alone. Then पृथिव्याम् या देवता – so whatever देवता is in the पृथिवी that is the cosmic manifestation. And what does it bless? पुरुषस्य अपानम् अवष्टभ्य you have to supply तिष्ठति. That पृथिवी देवता supports the व्यास्ति अपान. आदित्य देवता supports the व्यास्ति प्राण, the पृथिवी देवता supports the व्यास्ति अपान. So अवष्टभ्य means holding, supporting. That is why अपान is at the lower level, otherwise what will happen? Because the उदान is constantly pulling things upwards, अपान will go upwards. So शङ्कराचार्य writes there will be lot of problems therefore if we are stationary down it is only because of पृथिवी देवता, you may call scientifically gravitational force but this has been expressed in another form. The पृथिवी alone by holding onto अपान, keeping the person on the ground otherwise the उदान would have taken like the hydrogen filled balloon we all would have been flying. Then comes समान

**प्र० उपनिषद्**

**तृतीयः प्र० नः**

and व्यान्. I have given the general definition, the exact meaning I will give you in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथैकयोर्ध्वं उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

आदित्यो हैं बाह्यः प्राण उदयत्येष ह्येनं चाभ्युषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुव्यानः ॥ ८ ॥

The last part of the third question was कथं बाह्यमभिधते कथमध्यात्मगमिति. How does the प्राणतत्त्वम् sustains the individual, अध्यात्मम् and how does the प्राणम् sustain the बाह्यम्, बाह्यम् means the external which refers to आधिभूतम् and when we say अध्यात्मम् we should not take the individual Self. प्राण does not sustain the individual Self, the आत्मन्, but here the individual indicates the individual शरीरम्. प्राण sustains the अनात्मा, प्राण does not sustain the आत्मा. On the other hand आत्मा sustains प्राण. That is a different story. So here अध्यात्मम् does not refer to the चैतन्यरूप आत्मा but अध्यात्मम् refers to जडरूप स्थूलसूक्ष्मशरीरम्, the कर्त्तोवरम्. So here आत्मा means शरीरम्, आधि आत्मम्, आत्मा refers to शरीरम् and not the Self. And बाह्यम् refers to the external world which is generally referred to as the आधिभूतम्. So thus one प्राण alone sustains both the व्यष्टि and the समष्टि. In what form does it sustain was the question? So the first part is very clear. प्राण sustains the अध्यात्मम् in the form of the पञ्चप्राणs, प्राण, अपान, व्यान, उदान, समानरूपेण, in the form of the respiratory power, excretory power etc., it sustains the individual body. Then the question is how does it is sustained

the total, for which alone the answer we are seeing in the eight मन्त्र. So these पञ्चप्राणIs express in five different forms at the cosmic level. What are they? The प्राण expresses as आदित्यः - the Sun god, the आपान expresses as पृथिवी - the earth goddess and then समान expresses as अन्तराकाशः, the intermediary space known as अन्तरिक्षम् and व्यान represents as the वायुः, the सर्वगत वायु. They all have got some link also. समान occupies the intermediary space in your system because the locus of the समान is the stomach and therefore in the external field the समान's expression is अन्तरिक्षम् which is also the intermediaries space between भूलोक and सुवर्लोक. अन्तरिक्ष means भुवर्लोक. So भूः is पृथिवी

भूरिति वा अर्यं लोकः । भुव इत्यन्तरिक्षम् ।  
सुवरित्यसौ लोकः ॥ तैतिरीयोपनिषद् ४-१ ॥

Therefore, अन्तरिक्षम् means the intermediary space, which is the stomach of the cosmic person, cosmic stomach is अन्तरिक्षम्. And the व्यान is the प्राण principle which goes all round the body because व्यानः चरति, सर्वत्र चरति because there are so many नाडीs remember, 72 crore 72 lakh 10 thousand and 210 nerves are there in our body. व्यान moves through all of them and similarly at the external level it is the सर्वगत वायु because वायु also travels all over. So thus आदित्य पृथिवी अन्तरिक्ष वायु and finally the उदान's external expression is said to be तैजः or अन्दिन तत्त्वम्. That is what is said in this मन्त्र, आदित्यः ह वै बाह्यः प्राणः उदयति and एषः एनं चाक्षुषं प्राणम् अनुगृह्णानः उदयति. What is the job of

समष्टि? So the समष्टि प्राण not only sustains the समष्टि प्रपञ्च but also sustains the व्यष्टि प्राण. Similarly, समष्टि अपान also sustains the समष्टि प्रपञ्च and it has to also bless the व्यष्टि. Similarly, व्यान, उदान etc., and that is why चाक्षुषं प्राणम् अनुगृह्णानः. Not only the प्राण sustains the external universe but it also sustains our respiratory system, our perception etc. Then पृथिव्यां या देवता – so that देवता which is in पृथिवी, the पृथिवी देवता अपानम् अवष्टम्य is sustaining the अपानतत्त्वम् at the individual level. पृथिवी देवता is the अपानम् at the cosmic level and it sustains the अपानम् at the individual level keeping it well balanced. I told you in the last class without the pull of पृथिवी देवता the उदान would have lifted a person up. We all will be going up like Seoul balloons, you know, therefore in the Olympic games they leave the balloon up like that each one of us will be one-one balloon flying up. Now we are all kept pulled downwards because of the पृथिवी देवता. Ok. अवष्टम्य the verb is missing there, we have to supply, अवष्टम्य तिष्ठति. So after अवष्टम्य a comma must be put to indicate the अपान topic is over. And then अन्तरा यत् आकाशः सः समानः. Again after समानः a comma must be there, because that is the third, that part of the space which is in between the earth and heaven सः समानः भवति. That is the external expression of the समान प्राण. Therefore, we should understand it as बाह्यः. बाह्यः has to be added to all these. आदित्य is बाह्यः प्राणः, पृथिवी is बाह्यः अपानः and अन्तरिक्ष is बाह्यः समानः. So, सः बाह्यः समानः:

**भवति.** There we have to supply the verb. Then the next topic is वायुः व्यानः भवति. वायुः refers to the all-pervading air, बाह्यः वायुः is व्यानः is the external expression of the internal व्यान principle. And therefore, we should understand the external वायु blesses our internal व्यान, external अन्तरिक्ष �blesses the internal समान also. Now four of them have been mentioned. Now the fifth one has not yet been mentioned. What is that? उदानः. That is going to come in the next मन्त्र.

### Verse No. 3.9

तेजो ह वाव उदानस्तरमादुपशानततेजाः पुनर्भवमिन्द्रयैर्मनसि  
सम्पद्यमानैः ॥ ९ ॥

So, तेजो ह वाव उदानः. वाव is just an expletive or is an emphasis. Indeed तेजः, the आग्नि तत्त्वम्, the fire principle which pervades the whole universe is उदानः, is the external expression of उदानः that is the उदानः of the विराट. That is if you take cosmos as a person as the विराट ईश्वरः and that विराट ईश्वर must have पञ्चप्राण and विराट ईश्वर's प्राण will be आदित्यः, विराट ईश्वर अपान will be पृथिवी, विराट ईश्वर समान will be अन्तरिक्षम् and व्यान will be सर्वगत वायुः. That is why

भूः पादौ यस्य नाभिर्-वियदसु-रनितः चन्द्रसूर्यो च नेत्रे

असुः अनितः. Therefore, take the cosmos as a person then what will be the उदान? the आग्नि तत्त्वम् will be the उदान aspect of the universal person. So that is the बाह्य उदानः. And in the form of उदान it sustains two things. One is it is

sustains the whole cosmos and secondly it sustains the individual उदान् also. And with that the answer to that question is over. कथं बाह्यमभिधते. How does the प्राण sustains the external universe, the answer is आदित्य पृथिवी अन्तरिक्ष वायु अर्द्धिन रूपेण प्राण बाह्यम् प्रपञ्चम् अभिधते, in the form of the fivefold natural forces the प्राण sustains the cosmos. So therefore with that the full stop understood because that topic is over now. Because in the उपनिषद् full stop, comma, semicolon will not be there. Even the change of topic, next para also won't be there. So we should be able to distinguish. And this topic started from where? It started from आदित्यो हृ वै onwards is कथं बाह्यमभिधते. Anyway that we will see in the end.

Now up to this is the answer to कथं बाह्यमभिधते. In the rest of the portion the मरणम् is going to be talked about a little bit more. The student had asked the question केन उत्क्रमते, how does the प्राण gets out of the body that was one of the question. And that question was already answered also. Where was it answered? It was answered in the seventh मन्त्र ऊर्ध्वः एकया नाड्या ऊर्ध्वम् उत्क्रमते. प्राण goes out through the ऊर्ध्व नाडी known as सुषुम्णा नाडी it was answered. But now that very same answer is elaborated a little bit more. Therefore, उत्क्रमणभाग is continued here a little bit more. And at the time of death what happens? We had said that all other प्राणs are withdrawn that is प्राण अपान व्यान and समान become weaker and weaker and they are all going to be

absorbed into उदानः. And that is why respiratory system becomes weaker, breathing trouble starts and अपान also is in trouble excretion doesn't properly takes place, व्यान circulation is affected, समान digestion doesn't work because all of them are withdrawn by उदानः. It is packing for प्रयाणम्. If we have to vacate a place hours before packing begins. And how long before depends upon so much things we have got. And it will be all reduced into four packs or five packs. Similarly, उदान gets ready for therefore one knapsack therefore all प्राण अपान व्यान समान they are all packed into उदान and this उदान is along with the जीवात्मा, the चिदाभास चैतन्यम् it is going to leave. And now the उदान has been pointed out as the अग्नि तत्त्वम् and therefore as the उदान goes away the अग्नि तत्त्वम् also goes away, therefore the heat of the body leaves the body. And that is why this person becomes, no more person, this body becomes cold. ठण्डा हो गया. Therefore, it has become cold. That is what is said here.

**उपशान्ततेजा:** That is next sentence. It is मरण काल, प्रयाण काल विचार. Like our eight chapter of the गीता. उपशान्ततेजा: means that person from whose body the अग्नि तत्त्वम् has gone away. उपशान्तं तेजो यस्य सः उपशान्त तेजः. And it refers to a person who is about to depart. शङ्कराचार्य says मुमूर्षुः. मुमूर्षुः means a person about to die, a dying person. So a dying person becomes उपशान्ततेजा: colder and colder. And the reason is what? उपशान्त उदानत्वात् because the उदान तत्त्वम् is leaving this body. पुनर्भवम्. पुनर्भवम्

means पुनर्जन्म. Here भव means जन्म or it refers to another शरीरम्. So, पुनर्भवम् शरीरान्तरम् another body and we have to supply the verb, it is not here, प्रतिपद्यते he enters or he goes towards. So a person whose body has become cold is now leaving along with उदान to another body, पुनर्भवम् शरीरान्तरम्. Along with what? इन्द्रियैः – along with the sense organs.

मनःष्ठानीन्द्रियाणि प्रकृतिरस्थानि कर्षति ॥ गीता १५-७ ॥

शरीरं यदवाप्नोति यत्त्वाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्बन्धानिवाशयात् ॥ गीता १५-८ ॥

Just as वायु takes the smell from आशय, the flowers similarly, the उदान वायु takes the fragrance of life because now we are all fragrant people. fragrant people means what? I mean fragrance means fragrance of life, the touch of life is there, that fragrance is taken away by उदान वायु. So, इन्द्रियैः सह. And how do the इन्द्रियAs travel. They are also packed off. Because while travelling they cannot be used. So therefore, the इन्द्रियAs are also packed in a special trunk. What is that?

**मनसि सम्पद्यमानैः** – which are resolved into the mind. So the mind is the suitcase in which all the इन्द्रियAs are packed and after entering another body, we immediately open and start unpacking. Similarly, enter another body from the mind all the sense organs are thrown and everything has got a place almirah is there, they are all गोलकम्. And at the time of travel they all go to suitcase. How Lord has beautifully created! Therefore, he says **मनसि सम्पद्यमानैः सम्पद्यमानैः**.

means resolved. So along with the sense organs which are resolved into the mind, the उपशान्ततेजाः पुरुषः, the dying person पुनर्भवम् another शरीरम् प्रतिपद्यते he goes to. Through which मार्गः? उर्ध्वं नाड्या, i.e., सुषुम्णा नाड्या. Is that alone or something more is there? Something more is also there because the question will come ‘In which direction the उदान will take a person?’ So when you get out of the house no doubt the प्राणि is helping you to go out but which bus you enter into or which train you enter into depends upon what? In your mind there is a सङ्कल्प. I am going to अमरनाथ, I am going to अन्नानगर, I am going to this place. Thus the उदान along with the sense organs resolved into the mind plus the सङ्कल्प of a person has to be introduced, that is going to be said in the next मन्त्र.

### Verse No. 3.10

यच्चितस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः । सहात्मना  
यथासङ्कल्पितं लोकं नयति ॥ १० ॥

You can understand. यच्चितः पुरुषः. So here चितः literally means literally चितः is mind, but in this context चितम् means the सङ्कल्प in the mind. सङ्कल्प means what? our likes, our innate cravings.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्वावभावितः ॥ गीता ८-६ ॥

That सङ्कल्प alone is called भावना. Everybody has got one-one deep ambition in life. There are so many many ambitions

but there is one very deep ambition in life and that is called here भावना. And how did they develop this deep ambition? सदा तद् भाव-भावितः, constantly day in and day out thinking of that, that सङ्कल्प comes. And यच्चितः पुरुषः तेन सङ्कल्पेन एषः प्राणम् आयाति – so प्राणम् means here all these four प्राणs, all the four प्राणs go out. प्राणम् आयाति. एषः refers to जीवात्मा. So, एषः चिदाभासरूप जीवात्मा यच्चितः भवति whatever सङ्कल्पs he entertains with that सङ्कल्प he comes out. So how beautiful it is said. The idea is चिदाभास comes to the प्राणs and the प्राणs is going to come to उदान. Thus उदान will have all the other four प्राणs as well as the जीवात्मा. Thus a bundle is there consisting of four प्राणs resolved into उदान as well as the जीवात्मा. जीवात्मा referring to the चिदाभास also resolved into उदान because जीवात्मा also has to travel. Thus जीवात्मा is packed into उदान, four प्राणs are packed into उदान and one more important packing is there that is the सङ्कल्प, which is the main fuel like water bottle in the hand. So, thus that सङ्कल्प is one which has to determine the direction. So एषः जीवात्मा प्राणम् आयाति resolves into प्राण and प्राण goes to उदान. That is what is said here. प्राणस्तेजसा युक्तः भवति. So प्राणः refers to all other four प्राणs. This प्राण enters where? तेजसा युक्तः. Here तेजस् refers to उदान because we have already told that तेजस् and उदान are one and the same. आत्मना लोकम् नयति – so here you have to supply the subject उदान. This उदान into which the प्राण and जीवात्मा has resolved, this उदान लोकम् नयति –

takes the जीवात्मा to various लोकs. And how does it take?

**सह आत्मना** – travelling along with the जीवात्मा, taking the जीवात्मा along with itself the उदान leads the जीवात्मा to other लोकs. सह आत्मना. Here आत्मा refers to जीवात्मा alone. जीवात्मना सह गच्छन् उदानः जीवात्मानम् लोकम् नयति. Ok. What लोक? **यथा सङ्कल्पितम्** – according to the सङ्कल्पम् that a person entertains.

**कामान्यः कामयते मन्यमानः**

**स कार्मभिर्जायते तत्र तत्र ।**

**पर्याप्तकामस्य कृतात्मनस्तु**

**इहैव सर्वे प्रविलीयन्ति कामाः ॥ मुण्डकोपनिषद् ३-२-२ ॥**

So therefore according to the type of काम or सङ्कल्प the उदान takes into the लोक. That is why in the case of जीवन्मुक्त उदान gets confused, because it ask the question to which लोक I should take you. What type of सङ्कल्प you have got? So then the जीवन्मुक्त says where should I go, अहम् सर्वगतः नित्यः स्थाणुः and when he says nothing, the उदान doesn't have employment and when he doesn't have work it completely resolves and that is why there is no travel in the case of जीवन्मुक्त. पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः. I am going to give you a free ticket but here even if उदान takes us free I have no intention to go anywhere, that is why for a जीवन्मुक्त no travel. In the case of others यथा सङ्कल्पितम् लोकम् नयति. Ok. This is the extension of केन उत्क्रमते. With this all the questions of the student has been answered. So how does प्राण come, how

does प्राण stay in the body, how does it divide into various factors, how does it go out of the of the body, how does it sustain individual, how does it sustain the total. All the subquestions have been answered.

Now the teacher comes to the main purpose and the main purpose is उपासना. So all these discussions on प्राण is for what purpose? Since प्राण is such an important principle, प्राण is an exalted principle प्राण उपासना is going to bless a person. So thus the previous chapter as well as this chapter is only a preparation for प्राण उपासना. Why this much preparation? Because the उपासना has to be done only on the उत्कृष्ट वस्तु. Nobody does उपासना on निकृष्ट वस्तु. उत्कृष्ट means what? A superior object. Therefore first प्राण's superiority is established. Now that we know प्राणः उत्कृष्टः, now we can do उपासना on the प्राण. Because प्राण is equal to the समष्टि शक्ति known as the हिरण्यगर्भ principle, who contains the total power of the universe. And therefore as a व्यष्टि I can certainly do the समष्टि प्राण उपासना. Ok. That is going to be said in the eleventh मन्त्र.

### Verse No. 3.11

य एवंविद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष  
श्लोकः ॥ ११ ॥

So the उपासना is said in this मन्त्र and merely if उपासना alone is said then nobody will practice that उपासना. Therefore you should always hold a carrot in front. So if you

do this उपासना what will be the फलम्? Therefore, फलम् also is being mentioned here. So एवम् विद्वान् विद्वान् means not ब्रह्म विद्वान्. एवम् प्राण विद्वान्. So that person who knows the प्राण in this manner. In this manner means what? आद्यायद्वय उक्तप्रकारेण in the manner as described in the second chapter and third chapter. How the प्राण is important for the individual, how the प्राण is important for the total and even in the second chapter you should rememebr प्राण was said to be अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् and how प्राण is the सूर्य तत्व and how प्राण is all the four वेदs, all those descriptions given in the second and third chapter, यः विद्वान् – the one who knows. And is the knowledge enough? No, no, no. And वेद. वेद means what? उपास्ते. उपासनम् करोति. So the one who knows and meditates upon that समस्ति प्राण who is none other than हिरण्यगर्भ. तस्य किम् फलम्? The फलम् is अस्य प्रजा: न ह छीयते – his children will not have अपमृत्यु. Because प्राण will bless. Isn't it. Because whatever देवता is worshipped that देवता will bless according to its power. What can a minister do? Whatever portfolio he has got, if he is an industry minister he may give a license, if he is an education minister he will be useful for school admission. So thus according to the portfolio only देवता can bless. And if it is लक्ष्मी देवी what can she do? Wealth. सरस्वती देवी - some knowledge. If it is प्राण what blessing the प्राण can do? That it can give a longer life or it can avoid the अपमृत्यु. Therefore, it is said अस्य. अस्य refers to उपासकस्य, प्राण उपासकस्य,

हिरण्यगर्भं उपासकस्य प्रजाः, प्रजाः means progeny, the children न छीयते – they do not depart. So thus their family will have a long life. This is इहलोकफलम्. And after the मरणम् what will the उपासक get? अमृतः भवति. And after the मरणम् the उपासक goes to ब्रह्मलोक. शुक्लगत्या सुषुम्णानाड्या

व्यपोह्य श्रीर्षकपाते । भूरित्यन्नौ प्रतितिष्ठति । भुव इति वायौ ॥  
१॥ सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् ।

etc., we saw in तैतिरीय like that he goes to ब्रह्मलोक and not only he goes to ब्रह्मलोक the one who goes to ब्रह्मलोक attains knowledge there and there afterwards and gets कर्ममुक्ति also. And thus in ब्रह्मलोक he gets आपेक्षिकम् अमृतत्वम् and through कर्ममुक्ति he gets मुख्यम् अमृतत्वम् also. In ब्रह्मलोक he gets relative immortality. Relative immortality means what? Long life. And there afterwards when he gets क्रममुक्ति, the immortality becomes मुख्यम् अमृतत्वम् , the real immortality also. Therefore, it is said अमृतः भवति. Ok. This is the फलम्. And there afterwards तत् एषः ऋकः and this being a ब्राह्मणोपनिषद् in support of this statement it is quoting a मन्त्र that is a मन्त्र from the मन्त्रभाग of the वेदs. I had told in the introduction that वेद is divided into various portions. The beginning portion is called मन्त्रभाग, the next portion is called ब्राह्मणभाग, the next portion is called आरण्यकम् and the last portion is called उपनिषद्. मन्त्र, ब्राह्मण, आरण्यक, उपनिषद्. And of this the ब्राह्मण portion is generally a commentary upon the मन्त्र portion. ब्राह्मण is an

**प्रश्न उपनिषत्**

**तृतीयः प्रश्नः**

elaboration, ब्राह्मण does not mean ब्राह्मण, क्षत्रिय, वैश्या, the ब्राह्मणभाग of the वेद is generally a commentary of मन्त्रभाग. And therefore often in the ब्राह्मणभाग the मन्त्रभाग is quoted for support. That is why in तैतिरीय and all you will often get तदप्येष श्लोको भवति. So श्लोकः means मन्त्रः. And that is what is done because प्रश्नोपनिषत् is what उपनिषत्? मन्त्र or ब्राह्मण? प्रश्नोपनिषत् is a ब्राह्मणोपनिषत्. Therefore, it is quoting a मन्त्र. So तत् एषः श्लोकः. तत् means what? तस्मिन् अर्थे. तस्मिन् अर्थे means कस्मिन् अर्थे? अमृतः भवति इत्यस्मिन् अर्थे. That you will get a big result. So, in फल अर्थे एषः वक्ष्यमानः श्लोकः there is a following मन्त्र also. And what is that मन्त्र? We will read.

### Verse No. 3.12

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।  
अध्यात्मं चैव प्राणस्य विज्ञायामृतमज्ञुते विज्ञायामृतमञ्जुत इति ॥  
१२ ॥

So the one who knows the following details of प्राण becomes immortal. This is the essence of the मन्त्र. The one who knows the following details of प्राण attains immortality. And the following details means what? The five questions asked by the student here. And what are they? **उत्पत्तिम्** – How does the प्राण come into existence. And what is the answer to the question? It was given in this section only. आत्मनः एषः प्राणो जायते. छायेव पुरुषः do you remember? Therefore out of

आत्मा the प्राण<sup>s</sup> उत्पत्ति takes place. Just as a shadow is born out of a person. So thus this प्राणस्य उत्पत्ति the one who knows. Then आयतिम्. How the प्राण arrives in the body? कथम् एषः प्राणः आयति? The student asked the question. And what was the answer given? मनोकृतेनायात्यस्मिन्छरीरे, because of our पूर्वकर्म<sup>s</sup>, the पूर्वपुण्यपाप, the प्रारब्धफलात् अस्मिन् शरीरे आयति, this particular information one who has. So आयति means arrival in the body or entry to the body. Then स्थानम् – its positions in the body. It was said that as प्राण principle it is in the चक्षुः, नासिका etc., as अपान principle its स्थानम् is पायूपस्थम् and as समान principle it is in the मध्यदेश, as उदान it is situated in the neck उद्दीपः etc. Thus the fivefold positions of the प्राण the one who knows. Then बिभूत्वम्. बिभूत्वम् शड्कराचार्य takes as प्रभुत्वम्. प्रभुत्वम् means its overlordship, its power, its status. Because it was said in the उपनिषद् समाइव एतान् ग्रामान् एतान् ग्रामान् अधितिष्ठत्व just as an emperor allots duties to various ministers and others similarly, प्राण allots duties to समान उदान etc. Therefore, प्राण is like a साम्राट. That is called बिभूत्वम्, the overlordship of प्राण. Then पञ्चधा. Here we have to supply the word स्थापनम्. पञ्चधा स्थापनम् which means dividing itself into fivefold systems or fivefold faculties प्राण, अपान, व्यान, उदान समान. Then अद्यात्मम् चैत. So its subjective nature, its nature within the individual. This is answer to the question कथम् बाह्यम् अद्यात्मम् अभिधते? How does it sustain the individual and how does it sustain the total.

And that is indicated by अद्यात्मम्, चैव indicates बाह्यम्. And how does it sustain in the individual? प्राण, अपान, व्यान, उदान समान रूपेण. And how does it sustain the external world? आदित्य पृथिवी अन्तरिक्ष वायु तेजो रूपेण अभिधानम् चैव प्राणस्य – so of this प्राण principle all these information विज्ञाय – having known and also उपास्य. That is to be understood. विज्ञानम् means knowing and meditating. Only in the case of the ब्रह्मज्ञानम् knowledge is enough. But in the case of all other things knowledge will not give any benefit, it will be only a step for doing either in the form of a physical ritual or in the form of a mental meditation. Therefore विज्ञाय means उपास्य. अमृतमङ्गुते. अमृतमङ्गुते means क्रममुक्ति अङ्गुते or ब्रह्मलोकम् अङ्गुते. And it is repeated once again विज्ञायामृतमङ्गुत to indicate two things. One is that the result is definite, do not doubt it. And the second is to conclude this chapter. So द्विरुक्तिः अवधारणार्थम्, उपसंहारार्थम् च. Thus in this section all about प्राण was indicated and the प्राण उपासना was indicated. In fact, प्राण उपासना is the main topic. The previous chapter and in this chapter the first portion also they are all only preparations. उपासना is the विधि. They are all only अर्थवाट. And the फलम् also has been mentioned as the ब्रह्मलोक प्राप्ति. And last one more point.

So this फलम् is for whom? सकाम उपासकs, those who are interested in ब्रह्मलोक trip they all can do उपासना but suppose a person says I don't want क्रममुक्ति I want only अक्रममुक्ति, i.e., जीवन्मुक्ति. So those people who are

interested in जीवन्मुक्ति what can they do with the उपासना? They can also practice this उपासना, निष्कामतया. And then what will be the फलम्? Then the फलम् will be चित्तशुद्धि, चित्तनैश्वर्यम्, and proper गुरु प्राप्ति. So all those things are indicated. Therefore, the फलम् is he will be able to come to वेदान्त in this life. So it will lead to वेदान्त which will lead to सद्योगुक्तिः or जीवन्मुक्तिः here and now. And here the उपासना is prescribed as a preparation to जीवन्मुक्ति not as a preparation for कर्ममुक्ति, because this is an उपनिषद् you should remember.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

First we will see the gist of the third chapter and then we will go to the fourth chapter. In the third chapter the student asked five questions in the first मन्त्र.

- i) कुतः एषः प्राणः जायते
- ii) कथम् अस्मिन् शरीरे आयाति
- iii) आत्मानं प्रविभज्य कथम् प्रतिष्ठते
- iv) केन उत्क्रमते
- v) कथम् बाह्यम् अद्यात्मम् अभिधते

These were the five questions. In the second मन्त्र the answers were introduced and then the answers begin from the third मन्त्र. The first two questions were answered in third मन्त्र. All small answers. आत्मनः प्राणः जायते. From where does प्राण come was the first question. The answer is from आत्मा the प्राण comes. Then the second question was कथम् अस्मिन् शरीरे आयाति. How does प्राण comes to this body? That also was answered in the same मन्त्र, number three. मनोकृतेन अस्मिन् शरीरे आयाति. Because of our सङ्कल्प or कर्म, मनः we saw means कर्म, because of कर्म the प्राण comes to the body. Thus the first two questions with answered. Then the third question was how does it divide itself and function. That was answered in the fourth, fifth and sixth मन्त्र. Three मन्त्रas were the answers to the third question - How does the प्राण divide itself and maintain the body? And the division is in the fivefold form अपानोऽ्यानोदानसमानं and each one was given a place also मुखनासिकाभ्यां प्राणः, पायूपरथे अपानं, etc., the positions also were mentioned in these three

मन्त्र। And in that context alone it was said व्यान् travels all over the body and for that purpose alone so many नाडीs were mentioned. It is in the context of व्यान्'s position. 72 crore 72 lakh 10 thousand and 210 or something like that. And an example also was given that just as a साम्राज्य, an empire allots various functions to various ministers, similarly the प्राण, the emperor allots various functions to अपानोव्यानोदानसमान् and itself takes some functions also. Thus four, five, six is answer to the third question. In the seventh मन्त्र, fourth question was answered. केन उत्क्रमते - How does the प्राण go out? That was the fourth question which was answered in the seventh मन्त्र। And it will be again repeated in the ninth and tenth मन्त्र also. Therefore, seven, nine and ten answer the प्राण उत्क्रमणम्, which was the fourth question. So in the seventh मन्त्र it was said that the प्राण goes out through the ऊर्ध्वः नाडी known as the सुषुम्णा नाडी especially in the case of the उपासकs, not in the case of all the people. In the case of उपासकs it goes like that. It is not so in the case of ज्ञानिः also. Ok. In the case of ज्ञानिः also there is no question of सुषुम्णा नाडी, in the case of other people also there is no question of सुषुम्णा नाडी. Only in the case of उपासक. Then the topic was elaborated in the ninth and tenth मन्त्र also. That how the other प्राणs get absorbed in the उदान् and not only that all the sense organs along with the mind also get resolved into उदान्। Only two things are active now i.e., the उदान् itself and the सङ्करणs of the mind, अन्तःकात् स्मरणम् or

प्रयान काल सङ्करण are active and these two together will lead the जीवात्मा to various लोकs. पुण्येन पुण्यं लोकं पापेन पापं लोकं उभाभ्याम् एव मनुष्यलोकम् was mentioned. Thus seven, nine and ten मन्त्रas are answer to the fourth question. Then the fifth the question was how does the प्राण sustain the external world and the internal world बाह्यम् अध्यात्मम् च आभिधते. And that was answered in the eighth मन्त्रा. And here the teacher answers how the प्राण sustains the external world in the form of आदित्यः, in the form of पृथिवी, in the form of अन्तरिक्षम्, in the form of सर्वतग वायुः, and in the form of अग्निं तत्वम् in the fivefold natural forces, in the form of the fivefold natural forces the प्राण sustains the external world. And how the प्राण sustains the internal world was not answered, we have to understand the answer. And what is the answer? In the form of the fivefold physiological functions known as प्राण, अपान, व्यान, उदान, समान – the respiratory, the excretory, the circulatory etc., it sustains the internal world. That is to be understood. Thus all the five questions were answered, the last question was answered in the eighth मन्त्रा. And then the whole section was concluded in the eleventh and twelfth मन्त्रा by introducing the main theme of प्राण उपासना. So the five questions and their answers do not have direct relevance, they are all for the sake of प्राण स्तुति alone, ‘by merely knowing the greatness of प्राण I am not going to get any benefit’ based on these understanding I should do उपासना of the प्राण, how it sustains me, how it is

born, how great it is etc. And the one who does उपासना यः विद्वान् एवं प्राणं वेद सः अमृतः भवति. वेद means उपासने. The one who does उपासना gets a benefit in this world and a benefit in the other world also. इहलोकफलम् परलोकफलम्. What is the इहलोकफलम्? His family will not have any अपमृत्यु, accidents and other deaths will not occur. *The प्राण will bless the family member with a life as allotted by प्रारब्ध.* Ok. प्रारब्ध cannot be changed. As allotted by the प्रारब्ध, the full life will be there. That is इहलोकफलम्. And परलोकफलम् is ब्रह्मलोक प्राप्तिः तदनन्तरम् कर्मसुक्तिः च. With this the प्राण उपासना is over and you should remember the second chapter also is to be connected with this प्राण उपासना alone. That is according to शास्त्र whatever be the main commandment that is supposed to be the main teaching, विधि. And all the stories and glorifications do not have direct value at all they are all supposed to be अर्थवादाः. For example if इन्द्र is glorified in a big text book the study of that will not give me any benefit because by knowing इन्द्र's glory I am not going to get any benefit. By knowing you can get benefit only in one field. And what is that? ब्रह्मज्ञानम्. In the entire कर्मकाण्ड ज्ञानम् itself does not have any प्रयोजनम् at all, therefore wherever we gather knowledge that is all अर्थवादवाक्यम्, they are all secondary statements. In the कर्मकाण्ड wherever we get descriptions of things and we learn a lot of about र्वर्गलोक or rituals or देवताः etc., all that knowledge does not have any benefit directly, therefore they

are all called अर्थवादवाक्यas. Then after the अर्थवादवाक्यas the वेद will say ‘using this knowledge you should do some कर्म or उपासना’ that statement of commandment is supposed to be मुख्यवाक्यम् we call it as विधिवाक्यम्. So in the कर्मकाण्ड always importance is given to doing either a physical action in the form of कर्म or a mental action in the form of उपासना. Wherever such a commandment comes that alone is मुख्यम्. Now if you come to the second and third chapter in the second chapter only प्राण's glory was talked about, therefore the whole second chapter is only अर्थवादम् it doesn't have any benefit directly. अर्थवादवाक्यानाम् स्वतः फलम् नास्ति स्वतः तात्पत्यम् नास्ति स्वतः प्रामाण्यच्च नास्ति, they don't have प्रामाण्यम् also. So the entire second chapter does not contain any doing or commandment therefore no benefit. In the third chapter also up to the tenth मंत्र it is only the glory of प्राण talked about. Therefore, that portion also is अर्थवादवाक्य alone. It doesn't have any direct benefit. Then when will the benefit come? The benefit will come when you apply the knowledge of the second chapter and the knowledge of the third chapter in the प्राण उपासना. Only in that application of that knowledge you will get the फलम्. That is a person should sit and meditate the glory of the प्राण as described in the second chapter अरा इव रथनाभौ and ऋब्येद यजुर्वेद etc., are born out of प्राण all this information must be repeatedly meditated upon and when meditation is practiced, as result of that meditation this will come. Thus the second chapter is

totally अर्थवाद् and the third chapter up to the tenth मन्त्र is अर्थवाद्, only the eleventh and twelfth मन्त्र is विधिवाक्यम् and that विधिवाक्यम् is प्राण उपासना विधिवाक्यम्. Therefore, that alone is the most important part of the second and third chapter. And that is why we say second and third chapter put together is talking of प्राण उपासना alone. Ok. With this the उपासना topic also is over. What was the topic of the first chapter? The topic was सूक्ष्टि प्रकरणम् and the main topic was the शुक्लगति and कृष्णगति. That is the one who goes through ritualistic portion will go to खर्णलोक and the one who performs उपासना will go to ब्रह्मलोक. Thus शुक्लकृष्णगति was emphasized in the context of सूक्ष्टि प्रकरणम्. That was the topic of the first chapter. And the second and third talked about प्राण उपासना. Thus in the first three chapters we have got the essence of कर्मकाण्ड and उपासनाकाण्ड of the वेदंs. Or to put in a nutshell the entire पूर्वभाग of the वेदं had been summarized in the first three chapters. Now in the following three chapters naturally the topic is going to be ज्ञानकाण्ड or वेदान्तभाग. Therefore, the teaching of ब्रह्मविद्या is going to come from the fourth chapter onwards. So 1, 2, 3 is कर्मकाण्ड; 4, 5, 6 is ज्ञानकाण्ड. Thus प्राणोपनिषद् contains the entire Vedic essence. Now we will go to the fourth chapter which is going to start with question put by the fourth student out of six students.

## Verse No. 4.1

अथ हैनं सौर्यायणी गार्व्यः पप्रच्छ भगवन्नेतरिमन्पुरुषे कानि  
स्वपन्ति कान्यस्मिन्जाग्रति करत एष देवः स्वप्नान्पश्यति  
कर्स्यैतत्सुखं भवति करिमन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १  
॥

Now the name of the fourth student is सौर्यायणी गार्व्यः.

So both the names indicate only one person because each student is given two-two names remember. Therefore, सौर्यायणी and गार्व्यः are not two people but one person. अथ. अथ means what? तृतीय प्रश्न अनन्तरम् after the question and answer by the third student, the fourth student सौर्यायणी गार्व्यः पप्रच्छ asked. Whom? एनम् एनम् means पिप्पलादम् एव because गुरु happens to be the same. And here also the student is putting five questions, just as in the previous chapter we had, five questions the student is putting. What are they? भगवन् एतरिमन् पुरुषे कानि स्वपन्ति? Now this is a question regarding the स्वप्नावस्था. So we have to supply स्वप्नावस्थायाम्. At the time of dream कानि स्वपन्ति? What are the organs that are sleeping? Sleeping means not functioning. So during the time of dream which are the organs that are not functioning? So, व्यापारात् उपरमन्ते. निवृतव्यापाराः भवन्ति. तृष्णी आसते. कुत्र? एतरिमन् पुरुषे – in this human being. पुरुष representing the शरीरम्. Not

आत्मा. So, एतस्मिन् पुरुषे शरीर लक्षणे in this body what are the organs that are not functioning during dream? This is the first question.

The second question is also related to स्वप्नावस्था. कानि अस्मिन् जाग्रति? What are the organs, करणानि understood, कानि करणानि स्वप्नित? and कानि करणानि जाग्रति? What are the organs that are awake, functioning. जाग्रति is plural जागर्ति, जागृतः, जाग्रति. This is the second question related to स्वप्नावस्था only.

Then the third also is related to स्वप्नावस्था. करः एषः देवः स्वप्नान् पश्यति? Which देव, which करणम्, which effulgent being is seeing the dream? The perception of the dream is possible only for a चेतन तत्त्वम्, a conscious principle alone can experience. To indicate that the उपनिषद् is using the word देवः. Because a जड वस्तु cannot see anything, so it might be some shining principle alone, a conscious principle alone, a living principle alone. Therefore, the word used देवः, द्योतनवान् प्रकाशरूपः सः देव स्वप्नान् पश्यति. स्वप्नान् means स्वप्नं पदार्थान्. स्वप्नान् plural is used to indicate स्वप्नं पदार्थान् which are many. This is the third question. And all the three questions are centered on स्वप्नावस्था.

Now the student is going to the सुषुप्ति. कस्य तत् सुखम् भवति? To which person or to which individual this सुखम् belongs, एतत् सुखम् which refers to सुषुप्ति सुखम्.

सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥  
कैवल्योपनिषद् १३ ॥

in कैवल्य उपनिषद्. Ok. This question belongs to सुषुप्ति अवस्था.

Then the fourth question is centered on तुरीयम्. करिमन्नु सर्वे संप्रतिष्ठिताः भवन्ति? What is that आधिष्ठानम् on which all these organs are supported, based? So, करिमन्नु indicates आधिष्ठानम्, करिमन् आधिष्ठाने तुरीयरूपे सर्वे संप्रतिष्ठिताः भवन्ति? are all of them supported?

Therefore, we have got questions centered on रूपान्, सुषुप्ति and तुरीयम्. Only जाग्रदवस्था has not been asked. If you include the जाग्रदवस्था we can call it as अवस्थात्रयविवेक. So this question is nothing but अवस्थात्रयविवेक put in a peculiar language. Because रूपानावस्थः कः पृथ्याति. If you ask, the answer will be what? तैजसः. सुषुप्ति सुखम् कस्य भवति? What will be the answer? प्राज्ञः. Therefore the question is about तैजस, प्राज्ञ and तुरीय. विश्व has not been directly asked about. If you include that also it amounts to विश्व तैजस प्राज्ञ तुरीयः who are they is the question. If you remember माण्डूक्य then you will know it, if you are attending प्रश्नोपनिषद् afresh it will be a प्रश्नम्. प्रश्नम् means a little bit peculiar. So these are the five questions. इति. इति indicates the quotation mark. इति गार्द्यः पप्रच्छ. This was the question asked by गार्द्य to पिष्टलाट. And in this the fifth question alone is making this chapter as a *Vedantic* chapter because in the fifth question alone तुरीयम् is asked about and because of

प्र॒ञ्जलि॑ पनिषत्

वतुर्थः प्र॒ञ्जः

that topic alone this comes under *Vedantic* discussion and it is this small portion which makes the whole प्र॒ञ्जोपनिषत् relevant. Ok. Now the teacher is going to answer.

### Verse No. 4.2

तरमै स ठोवाच यथा गा॒र्व्य मरीचयोऽकर्ख्यास्तं गत्त्वातः सर्वा  
एतरिमंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः  
प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तद्येष  
पुरुषो न शृणोति न पश्यति न जिद्यति न रसयते न स्पृशते  
जाभिवदते नादते नानन्दयते न विसृजते नेयायते  
स्वप्नित्याचक्षते ॥ २ ॥

So the answer is beginning here. तरमै सः उवाच. तरमै गा॒र्व्याय सः पिप्लादः उवाच. किम्? उत्तरम्. What else? उत्तरम् उवाच. पिप्लाद gave out the answer to गा॒र्व्य. And in this मञ्च the first question is answered. What is the first question? कानि॑ स्वप्नित. What are the organs that are sleeping, which means what are the organs which are not functioning, which means what are the organs which are in resolved condition. Not functioning means what? They are all in resolved condition, dormant condition. And what is the answer that the teacher wants to give? He wants to say that the दश इन्द्रियाणि - पञ्चज्ञानेनिद्रियाणि and पञ्चकर्मेनिद्रियाणि the ten organs are the one which are resolved and therefore do not function. निवृत्यापाराणि भवन्ति दश इन्द्रियाणि. Ok. Where do they resolve? That also the teacher wants to say. The locus of resolution is मनः, the mind. So all the sense organs are resolved into the mind during स्वप्नातरस्था. And not only that

he wants to give an additional information also. And what is that? It is not a permanent resolution. If it were permanent resolution what will happen? Next day you cannot wake up and see things. Thank god, they go during स्वप्नावस्था and again next day during जाग्रदवस्था the very same दश इन्द्रियाणि, the sense organs again come forth and begins to function. And this is not done once in lifetime but this is a daily affair. Daily during night the sense organs are withdrawn into the mind and daily during morning the sense organs are thrown out. Ok. And to clarify this, even though it is clear only, but पिप्पलाद wants to make sure that is well clarified therefore he gives an example. And a beautiful example of the Sun and its rays. The Sun is to be compared to the मनः, the mind and the rays of the Sun are to be compared to the दश इन्द्रियाणि. And what do we see? When the early morning the Sun is rising at the time the rays are just coming out of the Sun and even when it has risen you don't find the rays are not fully come, that is why you are able to see the Sun also, you are able to see the orb of the Sun, we call it as तेजो मण्डलम् you are able to see clearly and as it rises from the तेजो मण्डलम् the rays come forth in all directions during daytime. And as the Sun is setting what happens to those rays? The very same rays which were pervading the earth they are gradually withdrawn and at the time of sunset you can see again the तेजो मण्डलम् it is reddish तेजो मण्डलम् in which all the rays have been absorbed. How do you know the rays

being absorbed? How do you know? Because the earth becomes dimmer and dimmer. That is the sign of absorption. And when they are completely absorbed then there is total darkness. And there is in between state also the light is there but it is not clear - dawn and dusk. Similarly, from our mind also in the early morning the sense organs are coming out and they begin to function, pervade the creation and the creation becomes brighter and brighter शब्द, स्पर्श, रूप, रस, गन्ध are recognized and as the Sun sets when we are going to dream or sleep the sense organs are gradually withdrawn, we are not able to use our sense organs powerfully, so we want to read the books during the night, many people get sleep by reading books, if book is there in the hand then only they get sleep. So then what do you find? Initially you are very bright and you are able to see everything clearly and there afterwards two-two lines will join together or you read one half of the first line and second half the second line. What is that? Sun is setting and the sense organs are gradually withdrawn to the mind, it is the dusk period. मन्द अन्ध काले एव रजुसर्पादय अवनिता, in the same way it is like a semidarkness because sense organs do not illumine things powerfully. You cannot say they have been completely withdrawn, you cannot say they are completely active, they are partially active like the setting Sun. And then afterwards they are completely withdrawn. So this is the example. Now let us see. गान्धी. गान्धी is सम्बोधन. हे गान्धी! are you listening. Because

immediately after asking the question, getting the attention is very difficult. Often the student begins to think whether my question was an intelligent question or an idiotic question. Sometimes he feels almost, everyone feels guilty of the question. So I am fooling myself or am I creating problem to the teacher and if there are other people then won't raise the question at all. So therefore I will always look around whether other people are admiring my question or they are laughing at me. So therefore always you observe immediately after you asking the question the students attention is not there. That is why an intelligent teacher will always wait for some time or he will spend that time by congratulating - wonderful question, bravo, beautiful, all this question is a normal question, so saying he has to bring the mind. Otherwise another method is addressing by name गार्द्य! are you listening. Therefore हे गार्द्य! अस्तम् गच्छतः अर्कस्य सर्वाः मरीचयः एतस्मिन् तेजोमण्डले एकीभवन्ति. अस्तम् गच्छतः अर्कस्य सर्वाः मरीचयः. मरीची: means what? रश्मि, the rays. Of whom? अस्तम् गच्छतः अर्कस्य – the Sun which is setting. The setting Sun's rays. What do they do? एतस्मिन् तेजोमण्डले एकीभवन्ति – they merge. एकीभवन्ति means they merge, dissolve into एतस्मिन् तेजोमण्डले – into one orb of sunlight, one orb of light which refers to the सूर्य मण्डलम्, तेजो मण्डलम् here refers to the orb of the Sun. एकीभवन्ति at the time of sitting. Then what do they do at the time of उदयः ताः उदयतः प्रवरन्ति. अर्कस्य we we have to supply. And

उदयतः अर्कस्य ताः मरीचयः प्रचरन्ति – those very same rays of the rising Sun, previously it was अस्तम् गच्छतः अर्कस्य, now it is उदयतः अर्कस्य and ताः indicates ताः मरीचयः – those very same rays, not fresh ones, those very same rays which had been absorbed in the last evening, they again emerge the next morning. प्रचरन्ति. प्रचरन्ति means what? उद्भवन्ति, प्रसरन्ति, उद्गच्छन्ति. This is the example. That is why the teacher start with यथा. यथा means just as. Just as this phenomenon happens एवम् – in the same manner. तत् सर्वं परे देवे मनसि एकीभवति. तत् सर्वम् means all the organs. करण समूहः. And what do they indicate? The दश करणानि - पञ्चज्ञानकरणानि and पञ्चकर्मकरणानि. The करणम् for the sake of ज्ञानम् which is known as ज्ञानेनिद्रयम्. करणम् means इनिद्रयम्. So, करणानि means इनिद्रयाणि, all the ten sense organs मनसि एकीभवति – resolve into the mind, तेजोमण्डल समान मनसि. And what type of मनस् it is? परे देवे – which is the great effulgent one. देवः refers to effulgent one, परः means the great. So here परे देवे should not be taken as परमात्मा and all. परे देवे is adjective to the mind alone. So how do you call the mind as the effulgent one? Isn't it a mind जड वस्तु? Isn't it created out of

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात् मनोबुद्ध्यहङ्कार चित्तान्तःकरणानि सम्भूतानि ॥ तत्त्वबोधः ॥

aren't they born out of पञ्चभूताः? And therefore the mind must be a जड वस्तु. How can you call such a mind as देवः, चेतनम्? If you ask, you are right. Mind is certainly जडम् by itself but

the mind is pervaded by the चेतन आत्मा, the चिदाभास is there very much in mind. So therefore आभासयुक्तम् मनः, endowed with the reflected Consciousness is an effulgent principle alone. That is why now the mind is a live mind, it is capable of thinking, knowing etc., even though by itself is matter alone. So thus to indicate that the देव word is used. And not only that in the third question we are going to get कः देवः स्वप्नन् पृथ्याति. Which effulgent principle is seeing the dream, for that we are going to answer मनः एव स्वप्नन् पृथ्याति and therefore for the sake of answering that question here itself the teacher is putting the clue मनस् is an effulgent principle therefore, it is capable of seeing the dream, illuminating the dream experiences. So thus it is preparation for the third question that mind being effulgent principle it can illumine all the objects without the help of the sunlight, remember dream object cannot be illumined by the sunlight because Sun itself is not available in dream. Then what is illuminating? The mind. From where does the mind gets the light? चिदाभास. Thus that चिदाभासयुक्तम् मनः is referred here as देवः. And why it is called परः? Because it is the अधिष्ठानम् for the sense organs to resolve and since it is the अधिष्ठानम् into which sense organs resolve and from which the sense organs arrive therefore it must be परः, supreme. So therefore, blessed by the mind alone the sense organs come during जाग्रदवस्था and the sense organs are functioning during जाग्रदवस्था because of the grace of the mind alone.

मनः प्रगहमेव च ॥ इन्द्रियाणि हयानाहुः ॥ कठोपनिषद् १-३-३ ॥

If the horses are riding it is only with help of the rains. Similarly, the sense organs are functioning blessed by the mind alone. Therefore, mind is परः, देवः. And not only that the very effulgence of the sense organs are lent by the mind alone. Just as the moon gets light from the Sun similarly, sense organs do not have light of their own they borrow from their mind only. How do you know that? How do you prove that? When the mind is not behind a sense organ that sense organs cannot function, just as however powerful your ears maybe if your mind is not in the class, the ears cannot listen. Therefore, what is lending power, the hearing power to the ears is the mind alone. Therefore mind is परः, देवः. Sense organs are अपरः, देवः. Therefore, परे देवे मनसि एकीभवति. When स्वप्नावस्थायाम्, understood. And how do you know this ten sense organs are resolved? Very simple all the ten functions completely stops. ज्ञानेन्द्रिय व्यापारः, कर्मेन्द्रिय व्यापारः च लुप्ताः भवन्ति. लुप्ताः means they are cut off during स्वप्न. Now that is mentioned here. तेन तर्हि एषः पुरुषः. तेन – because of that reason. Which reason? एकीभाव करणात् करणानाम् मनसि एकीभूतत्वात्. तर्हि. तर्हि means स्वप्न काले, at the time of, then, here then means स्वप्न काल. पुरुषः न श्रुणोति – so whether it is nightdreaming or daydreaming तर्हि स्वप्न काले पुरुषः न श्रुणोति – he does not hear, न पृच्यति – does not see, न जिग्नति – does not smell, न रसयते – does not taste, न स्पृशते – does not touch, that means does not feel. With this

पञ्च ज्ञानेन्द्रिय कर्माणि उक्तानि. Up to स्पृशते is ज्ञानेन्द्रिय कर्माणि. Then here afterwards कर्मेन्द्रिय कर्मs are mentioned.

**न आभिवदते** – he does not speak referring to वाक् इन्द्रियम्, न आदते – he does not hold, grasp anything. पाणीन्द्रियम्, न आनन्दयते – referring to उपस्थेन्द्रियम्, वाक्, पाणि, पायु, उपस्थ. उपस्थस्य विषयह् आनन्दः इति it was said. And therefore, न आनन्दयते refers to उपस्थ इन्द्रियम्. **न विसृजते** – so does not evacuate. That refers to पायु इन्द्रियम्. And न इयायते – he does not move about. However active he may be न इयायते he does not move about, referring to पादेन्द्रियम्. Thus वाक्, पाणि, पाद, पायु, उपस्थ इन्द्रियाणि स्वस्वव्यापारान् न कुर्वन्ति. And therefore we give that person a special name, **स्वप्निति इति आचक्षते**. जना: understood. जना: आचक्षते. The other waking people say that this person is sleeping. Sleeping is a common word for dream and sleep. Because other people will not know whether he is dreaming or or whether he is in सुषुप्ति अवस्था. Therefore we commonly say he is sleeping. With this the first question is answered. कानि एतस्मिन् पुरुषे स्वपन्ति. दश इन्द्रियाणि मनसि एकीभवन्ति. Then the next question is, कानि एतस्मिन् पुरुषे जाग्रति, what are the ones which are awake? And the answer will be what? प्राणs. Thank god. The प्राणs are awake when we dream of sleep, imagine the प्राणs also, the circulation stops, finished! Breathing stopped means finished, therefore, whether we want it or think of it or not प्राणs are awake. That is going to be said in the next मन्त्रा, which will see in the next class.

प्र० उपनिषद्

वतुर्थः प्र० नः

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं सौर्यायणी गार्द्यः पप्रच्छ भगवन्नेतस्मिन्पुरुषे कानि  
स्वप्नित कान्यस्मिन्जाग्रति कतर एष देवः स्वप्नानपश्यति  
कर्स्यैतत्सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १  
॥

तरमै स होवाच यथा गार्द्य मरीचयोऽर्कस्यास्तं गत्थतः सर्वा  
एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः  
प्रवरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष  
पुरुषो न शृणोति न पश्यति न जिद्यति न रसयते न स्पृशते  
जाभिवदते नादते नानन्दयते न विसृजते नेयायते  
स्वप्नितीत्याचक्षते ॥ २ ॥

The fourth student सौर्यायणी is asking five questions centered on the dream and sleep of an individual. First he asked during dream what are the things that are asleep, what are the things that are awake. स्वप्न काले कानि करणानि स्वप्नित and कानि च करणानि जाग्रति. Who is experiencing the स्वप्न? कः देवः स्वप्नान् अनुभवति. And who is experiencing the स्वप्न? These three questions are centered on स्वप्नावस्था. The fourth question is centered on सुषुप्ति. कस्य एतत् सुखं भवति. We have to supply when the स्वप्न has ended, when everything is resolved, there is a सुषुप्ति सुखम्, एतत् सुखं कस्य भवति. Thus three questions deal with स्वप्न, one question deals with सुषुप्ति, then the last fifth question is dealing with the तुरीयम्. In which अधिष्ठानम् everything is resolved in the end. कस्मिन् सर्वे संप्रतिष्ठिताः भवन्ति. Thus five questions are asked dealing with स्वप्न

सुषुप्ति and तुरीयम्. And because of the तुरीयम् question alone this chapter is put in *Vedantic* section. And in the second मन्त्र we saw the first question was answered. What was the first question? What are the organs that are sleeping at the time of dream? The sleeping of the organs is nothing but they remaining without any function. निर्व्यापारः एव स्वापः. So what are the organs which become nonfunctional at the time of dream? And the answer was the पञ्चज्ञानोनिद्रियाणि पञ्चकर्मनिद्रियाणि च – the five sense organs of knowledge and action go to sleep, which means these ten sense organs become nonfunctional. How do you know that they are not functioning? Very simple if they were functioning, whatever experience would have come those experiences are not coming, therefore we know that they are not functioning. If eyes were functioning I would have experienced रूपम्. रूपदर्शनं आभावात् चक्षुः न पश्यति. That was what was said in the end. पुरुषो न शृणोति न पश्यति न जिग्नति न रसयते. No function is taking place and therefore we conclude that these organs are sleeping. Thus the first question has been answered in the second मन्त्र. Now we have to find the answer for the second question. What is the second question. What are the organs that are awake during dream? कानि करणानि अस्मिन् जाग्रति, अस्मिन् referring to पुरुषे. कानि करणानि अस्मिन् पुरुषे जाग्रति, when? स्वप्नकाले, that is understood. Now we will see the answer in the third and fourth मन्त्र. The third and fourth मन्त्र are answer to the second question. We will read.

## Verse No. 4.3

प्राणान्य एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो  
व्यानोऽन्वाहार्यपचनो यद्वार्हपत्यात्पणीयते प्रणयनादाहवनीयः  
प्राणः ॥ ३ ॥

So what are the organs that are awake during dream is the question and the answer is going to be the पञ्चप्राणs along with the mind. पञ्चप्रणाः मनः च जाग्रति. And जाग्रति means what? What was the meaning of going to sleep? We said going to sleep means becoming non-functional, keeping awake therefore means continuing their function. जाग्रति means therefore they do their function. सव्यापाराः तिष्ठन्ति, there निर्व्यापाराः भवन्ति. They remain functional. The उपनिषद् could have simply made the statement that all these six करणम् पञ्चप्राणs and mind are continuing to function. But the उपनिषद् is going to use highly imaginative description. In this imagination the उपनिषद् sees that all the six organs are doing आग्निहोत्र यज्ञा. They are all functioning that much is sufficient for us but the उपनिषद् is looking at the whole function as an आग्निहोत्र यज्ञा. आग्निहोत्र is a simple यज्ञा in which oblations are poured into fire. It is to be done by a गृहस्थ daily twice and two आहृतिस are to be offered, two oblations, it is supposed to be the simplest यज्ञा taking five to ten minutes only. And two आहृतिस are given in the morning and in the evening. And here we have six factors. Because whenever we talk about one thing that is involved is the fire.

And the fire according to our ritualistic language is threefold. I have talked about it before also different types of rituals require different types of fire. And different types of fire means the method of kindling is different or the type of होमकृष्ण is different and even the type of मन्त्र to be chanted at the time of kindling is different. For example, the moment a person gets married he is supposed to kindle a fire for the sake of doing varieties of ritual later he has to start kindling the fire and this fire will have to be maintained throughout his life. And this can be removed only in two occasions.

➤ If he takes सन्न्यास this आणि can be sacrificed and he becomes निराणिः. The word निराणिः do you remember? It came in the sixth chapter of गीता

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स सन्न्यासी च योगी च न निराणिर्वाक्रियः ॥ गीता ६-१ ॥

Thus when the गृहस्थ takes सन्न्यास he can renounce that too ritually renounce because he has taken the fire ritually and therefore he has to renounce it and become निराणिः.

➤ Or if he doesn't take सन्न्यास the fire is used to burn his body when he dies. Because for a सन्न्यासी burning is prohibited. सन्न्यासी's शरीरम् should not be burnt according to शास्त्र. Either bury or put in the river or do something, throw in the forest but it should not be burnt. Why सन्न्यासी's body is not burnt? The reason is this. The burning has to be

done by his household fire, since he doesn't have a household fire at all he is not supposed to be burnt. Thus this अङ्गिन which is kindled at the time of wedding can be disposed off along with his body and that is why burning also becomes a संरक्षार for the गृहस्थ. Because it is not disposal of the body but it is another ritual known as अन्तोष्ठि संरक्षार. And a सन्न्यासि cannot be burnt because fire is not there and सन्न्यासि need not be burnt because he doesn't require संरक्षार, he is नित्य संरकृत आत्मस्वरूपः, why should he have these kinds of rituals. Anyway that is incidental. What I want to emphasize here is there is one type of fire which is kindle during wedding through a ritual called अङ्गिन आधानम्. अङ्ग्याधानम् they call it. And from that day of wedding the ritual starts in which he has to do all the संरक्षारs - हविर्यज्ञा, पाक्यज्ञा, सोम्यज्ञा. Twenty-one types of यागs he has to do. Then only a गृहस्थ's status is complete. Now we do not know the name of twenty-one types of यागs. ( हविर्यज्ञा – अङ्गिनहोत्र, दर्शपूर्णमास, आग्रयणोष्टि, चातुर्मास्य, निरुठ, सौत्रामणि, पिण्डपितृ । सोम्यज्ञा – अङ्गिनष्टोम, अति अङ्गिनष्टोम, उत्थ्य, षोडशी, वाजपेय, अतिरात्र, आसोर्याम । स्मार्त्यज्ञा – औपासन, वैश्यदेव, पार्षण, अष्टका, शाढ़, श्वर्णा, शूलगव । ) And since this fire continues in the गृहम् in the house it is called गृहपति: and therefore it is called गार्हपत्याङ्गिनः. So गार्हपत्याङ्गिनः is the permanent fire which is maintained in the गृहम् by a गृहस्थ throughout his life. That fire should not be put out in any condition but if it gets put out it is a दोष for

which प्रायश्चित्तम् has to be done. And after doing प्रायश्चित्त he has to kindle the fire again from another गृहस्थ. Again he has to go to another गृहस्थ. This is गार्हपत्याग्निः. And in this गार्हपत्याग्निः rituals are not directly done. From this गार्हपत्याग्निः fresh fire is kindled for doing daily अग्निहोत्र etc., therefore he has to light up from that गार्हपत्याग्निः which has been put in a pot or a mud pot or something, from that he has to kindle the fire and create a fresh होमकुण्ड and do his daily अग्निहोत्रादि ritual. And that new fire which is kindled daily for the sake of his अग्निहोत्रादि कर्म or any other याग etc., that is called आहवनीयाग्निः in which the daily rituals plus other rituals are done especially the श्रौतकर्मस are done and what they should do is they have to take the fire from गार्हपत्याग्निः do the ritual and that remaining fire has to be again added back to गार्हपत्याग्निः. Next day again same thing and put back. And there is another type of fire also kindled for certain other type of rituals which is known as दक्षिणाग्निः and it is known as दक्षिणाग्निः because during the performance of ritual this fire is always kept on the दक्षिण side, on the southern side, that is right hand side of the यजमान. If he is facing the east his right hand side is south, i.e., दक्षिण, on his right hand side, that is southern side that अग्निः has to be kept. Normally, आहवनीयाग्निः is kept right in front but दक्षिणाग्निः must be kept on the right hand side. Thus in the ritualistic section we talk about three – गार्हपत्याग्निः, आहवनीयाग्निः, दक्षिणाग्निः. And other two

are also there but here only three. Five fires came in कठोपनिषद्.

पञ्चाब्नयो ये च त्रिणा॑चिकेता॒ः ॥ कठोपनिषद् १-३-१ ॥

There I said two more fires but here three alone are mentioned. गार्हपत्याऽनिः, आठवनीयाऽनिः, दक्षिणाऽनिः. Ok. And this दक्षिणाऽनिः is known by another name also and that is unpronounceable long name अन्वाहार्यपचनः. In the textbook it is there. It is called अन्वाहार्यपचनः because during ritual some of the oblations have to be cooked in that fire itself. And the oblation is called अन्वाहार्यपचनः oblation. अन्वाहार्यम् पच्यते अस्मिन् इति अन्वाहार्यपचनः. The oblation called अन्वाहार्यम् is cooked in that दक्षिणाऽनिः and therefore it is called अन्वाहार्यपचनः. So these three fires are involved. Then the next factor involved is the होता॑ because any ritual requires a priest who does the offering. He is called होता॑. जुहोति इति होता॑. The one who offers oblation is called होता॑. So the fourth factor. Remember we have got a six factors to be equated. Three अनिः, the fourth one is होता॑. The fifth one is यजमानः. यजमानः means what? So that गृहस्थ for whose sake the priest is doing the ritual, the one who is sponsoring that ritual, who is going to spend the money for the ritual and the one who is going to reap result of that ritual, that person is called यजमानः, the fifth factor. And the sixth factor is the पुण्यम्, the immediate फलम् of the ritual is पुण्य फलम् and lastly the seventh factor is as a result of this पुण्य फलम् the destination that a person reaches, that is स्वर्ग, the goal that

is attained. With the help of the पुण्यम् स्वर्ग फलम् or स्वर्ग destination, स्वर्गलोक. These are the seven factors involved in अग्निहोत्र ritual. In dream also we have to find seven factors to connect with the अग्निहोत्र ritual. This is going to be done in this मन्त्र. What belongs to what. Ok. Let us take one by one. The फच्चप्राणIs and mind are there. Of these फच्चप्राणIs, the आपान is connected to गार्हपत्याग्निः. आपान is what? The air that goes down. So when you inhale, the inhaled air is called आपान. The inhalation is called आपान. And that air alone goes down and later becomes the excretory प्राण also. Thus आपान has two meanings - one is the air that is inhaled and later it goes and becomes the excretory air also because of which excretion takes place. Thus from nostril onwards up to downwards. So this आपान is called गार्हपत्याग्निः. And then what is आहवनीयाग्निः? प्राण is compared to आहवनीयाग्निः. And for this also logic is given. That is the beauty. See when you try to see गार्हपत्याग्निः and आहवनीयाग्निः you find that गार्हपत्याग्निः is the first fire that is kindled and placed in the अग्निकुण्ड or a pot. So that is गार्हपत्याग्निः is put inside. And there afterwards from inside the आहवनीयाग्निः is kindled and taken up. So गार्हपत्याग्निः is put inside and then the fire is again taken but when you take out it gets a new name आहवनीयाग्निः. Similarly, आपान air goes inside as गार्हपत्याग्निः and later when the very same air comes out through nostril that exhaled air will become आहवनीयाग्निः.

because it is coming from गार्हपत्याङ्गिनः. Therefore, गार्हपत्याङ्गिनः has entered in and it comes out as आहवनीयाङ्गिनः. So thus अपान and प्राण we have seen. Then the व्यान is compared to दक्षिणाङ्गिनः, अन्वाहार्यपचनः. Why for this also a logic is given by शङ्कराचार्य. It is said according to शास्त्र the center of व्यान is हृदयम्. हृदयम् is the location of व्यान. Because you know व्यान stands for circulatory system and circulation of blood starts from heart, that might be the reason and then the व्यान comes out from the हृदयम् through a special hole in the right hand side दक्षिण भागे. Don't ask how do you know. The scriptures say in some other उपनिषद् it is said हृदय has got पञ्च द्वारम्. Of these पञ्च द्वारम् through the right hand side द्वारम् पञ्चसुषिः वर्तते, दक्षिणसुषिः through the right side द्वारम् व्यान is coming out and pervading the system it is said. Therefore, व्यान in is on the दक्षिण side and दक्षिणाङ्गिनः also is on the दक्षिण side, therefore व्यान is compared to दक्षिणाङ्गिनः. Ok. Three over. Then what about समानः. समानः is compared to the होता. होता means the priest who offers, especially अग्निहोत्र priest is kept in mind. So what does the अग्निहोत्र priest do? He has got two oblations and he properly takes care of these two आहुतिः by putting it in the right place.

यदा लेलायते ह्यर्चिः समिद्दे हृव्यवाहने ।

तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ मुण्डकोपनिषद् १-१-२ ॥

It came in मुण्डकोपनिषद्. When the fire is well kindled the priest has to offer two oblations and that too in the proper place between the northern and southern side he should offer the oblation we saw there. In short the idea is the priest has to take care of two oblations. Similarly we also have two आहृतिस it seems. Inhalation and exhalation. The उच्छ्वासनि:श्वासौ are two आहृतिस which are to be constantly operated properly just as these two आहृतिस are नित्यकर्मस inhalation and exhalation, it is a नित्यकर्म and these उच्छ्वासनि:श्वासौ are very well maintained by समानप्राण. So समान is that वायु, that digestive system, so the digestive system maintains a person in a healthy condition because only through digestion we get very life and by way of maintaining the digestive system it keeps the inhalation and exhalation going properly. If we fast what will happen? This समान is affected and if the समान is not maintained before long प्राण will go away. Thus समान is the one which keeps a person healthy and by way of that maintains उच्छ्वासनि:श्वास and the very word समान is because उच्छ्वासनि:श्वासौ समस् नयति इति समानः. Like whom? The priest who is maintaining the two offerings of the अग्निहोत्र rituals properly similarly, समान like a priest maintains the अग्निहोत्र ritual. We are all doing अग्निहोत्र ritual two oblations are constantly maintained by breakfast, lunch, dinner. Sometimes big यागas come, that is festival feast. Usually in अग्निहोत्र two oblations, sometimes five oblations, sometimes endless oblations. Ok. The fourth factor

has been equated. Then the fifth one we will come to मनः. What is left out उदानः. That we will see later. मनः is compared to the यजमानः. The mind is compared to the यजमानः. And why it is compared to यजमानः we will see later. Then उदानः is the next one. It is compared to the पुण्य फलम्. So mind is यजमान, उदान is पुण्य फलम् and then स्वर्गलोक सुखम् is there फलम्, the destination and here the destination is सुषुप्ति in which केवलम् ब्रह्म is there, where all कोशःs are resolved. So सुषुप्ति is compared to the फलम् in which we are one with ब्रह्मन्, ब्रह्म प्राप्ति. सुषुप्ति means ब्रह्मन् or सुषुप्ति आनन्दः. So now you have to connect this three. When this मनस् यजमान performs the अग्निहोत्र ritual then what happens is the उदान takes in mind away from सूक्ष्म शरीरम् because it is the job of the उदान to take the जीव from one शरीरम् to another. Similarly, here उदान, the पुण्यम् takes the mind out of the सूक्ष्म शरीरम्. And it takes to what? सुषुप्ति, the कारण शरीरम्. So उदान पुण्यम् मनः सूक्ष्मशरीरात् उद्भूत्य just as the अग्निहोत्र पुण्यम् takes the जीव from this शरीरम् and not only it takes away the जीव from the शरीरम् it takes to स्वर्गलोक also, उदर्दम् नयति in the last section we saw, similarly उदानप्राण takes the mind, who is the mind, यजमानः away from सूक्ष्म शरीरम् and then it takes to सुषुप्ति. And in सुषुप्ति what happens to the mind? ब्रह्मणः एकीभवति. Because it is resolved into ब्रह्मन्. And how do you know it has mingled with ब्रह्मन्? ब्रह्म आनन्दम् अनुभवति.

सुखमस्वाप्समत्राहं नैव किंचिदवेदिषम् । ॥ पञ्चदशी ११-५४ ॥

Because सुषुप्ति आनन्द does not come from विषयIs because in the सुषुप्ति विषयAs are not there. Therefore, the आनन्द is coming from what? आत्मानन्द or ब्रह्मानन्द alone. So thus the mind यजमान is doing the अग्निहोत्र ritual during dream and as a result of that the mind यजमान is taken to सुषुप्ति and ब्रह्मणः एकीभवति सन् सुषुप्ति सुखम् अनुभवति. This is the essence of these two मन्त्रIs. Now we will see the meaning of the words.

**एतस्मिन् पुरे प्राणानयः जाग्रति.** Here पुरम् means what? शरीरम्. एतस्मिन् शरीरे प्राणानयः: the fires in the form of प्राण, so literally what we should say is प्राणः जाग्रति but since प्राणIs are going to be compared to गार्हपत्याग्निः, आहवनीयाग्निः etc., the उपनिषद् uses the word प्राण अन्नयः. प्राणः एव अन्नयः प्राणानयः. जाग्रति they keep functioning, they keep awake during dream. Ok. Then what are the अग्निः? **गार्हपत्यो ह वा एषोऽपानः**: – so is the आपानप्राण, that is the air which is inhaled and which goes down. and **व्यानः अन्वाहार्यपचनः**: – व्यान which is coming out through the southern side or the right hand side of the हृदयम्, दक्षिण द्वारा यत् आगच्छति that one is दक्षिणाग्निः. Then **यत् गार्हपत्यात् प्रणीयते तत् आहवनीयः प्राणः**: – so आहवनीयाग्निः which is गार्हपत्यात् प्रणीयते, which is born out of the गार्हपत्य. So that आहवनीयाग्निः which is taken out of गार्हपत्याग्निः that is nothing but प्राणः, that आहवनीयः is nothing but प्राणः, the exhaling air. So just as the आहवनीयः comes out of the pot, the exhalation air also comes out of the शरीरम्. Just as

**गार्हपत्य** goes inside the pot similarly inhalation air goes inside. Thus inhalation is **गार्हपत्य**, exhalation is **आहवनीयः**. Then in between there is a word **प्रणयनात्**. **प्रणयनात्** is adjective to **गार्हपत्य**. The word **प्रणयनम्** means the source. **गार्हपत्य** is called a source because it is the source of **आहवनीयः**. So with this three of them have been mentioned. Now in the next मन्त्रा the other factors will be connected, that we will read.

### Verse No. 4.4

यदुच्छ्वासनि:श्वासावेतावाहुती समं नयतीति स समानः । मनो  
ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म  
गमयति ॥ ४ ॥

**समानः सः**: So **समान** is that, the definition of **समान** is given, **यत् उच्छ्वासनि:श्वासौ समं नयति** – **समान** is that प्राण, which is the digestive system, it is that digestive प्राण which equally maintains **उच्छ्वासम्** and **निःश्वासम्**. **उच्छ्वासम्** means breathing in, inhalation and **निःश्वासम्** means breathing out, exhalation. So, **यत् यत्** means **यस्मात् यस्मात्** **उच्छ्वासनि:श्वासौ समम् नयति**. **इति** means **तस्मात् तस्मात्** **सः समानः**. So, **यस्मात् समम् नयति तस्मात् समानः**. Ok. And here **उच्छ्वासनि:श्वासौ** are compared to what? **एतौ आहुती** – so these two **उच्छ्वासनि:श्वासौ** are like the **आहुति**, the oblation. **एतौ आहुती भवतः**; these are compared oblations and because of this comparison **समानः** is compared to **होता**. Therefore, you have to supply a sentence here. **समानः होता**.

So what is the logic? Because उत्त्वासनिःश्वासौ are oblations and therefore समान is compared to होता. Because उत्त्वासनिःश्वासौ are taken care of by समान, आहृतिः are taken care of by होता therefore if उत्त्वासनिःश्वासौ are compared to आहृतिः समान, the controller must be compared to the होता. And therefore समानः होता. So two sentences - एतौ आहृती समानः होता. एतौ means what? उत्त्वासनिःश्वासौ आहृति समानः होता. So with this समानप्राण has been defined. Then what is the next one. मनः वाव ह यजमानः. In the previous मन्त्र also after अपान there should be a full stop, after अन्वाहार्यपचनः there should be full stop. Because it is the description of each one of them. मनः वाव ह यजमानः. The mind is the यजमान. And शङ्कराचार्य gives the reason. यजमान alone handles all the equipments similarly, mind alone handles all करणम्. So whether it is ज्ञानेन्द्रियम् or whether it is कर्मेन्द्रियम् all are handled by what? The mind alone. Just as the यजमान handles all types of करणम्, the mind also handles all types of करणम्. Therefore, मनः वाव ह यजमानः. Then इष्टफलम् एव उदानः. So here इष्टम् means यज्ञ. न्यज्ञ निष्पण्णं प्रत्ययान्तरूपः इष्टम्.

इष्टापूर्तं मन्यमाना वरिष्ठम् ॥ मुण्डकोपनिषद् १-२-१० ॥

So, इष्टस्य यागस्य फलम् इष्टफलम्. And what is that? पुण्यम्. So that इष्टफलम् पुण्यम् is nothing but उदानः. Why they are compared? Because पुण्यम् is the one which carries the यजमान from one place to another place, from one लोक to another लोक, from ordinary सुख to better सुख. It is the

पुण्यम् which is leading a person similarly, it is the उदान which takes the यजमान from one place to another, that is from सूक्ष्म शरीरम् to कारण शरीरम् from स्वप्नलोक to सुषुप्तिलोक, from the field of स्वप्नावस्था to the field सुषुप्ति अवस्था, the उदान takes therefore it is compared to पुण्यम्. And that is said here. Next sentence. सः एनम् यजमानम्. सः means what? सः उदानः. एनम् यजमानम्. यजमानम् किंटशम्? मनोरूप यजमानम्. यजमान in the form of mind. अहरङ्गः ब्रह्म गमयति – takes to ब्रह्मन्. Here ब्रह्मन् means means सुषुप्ति. गमयति means leads, to takes to. And here you should remember that during सुषुप्ति we are supposed to be one with ब्रह्मन्. Why we are supposed to be one with ब्रह्मन्? Because during सुषुप्ति we have not identified with any one of the अनात्मा like सूक्ष्म शरीरम् or कारण शरीरम्. It is the identification with the अनात्मा that takes away from ब्रह्मन्. Therefore I say अहम् देहोऽस्मि, thereafter प्राणोऽस्मि etc. Therefore, due to identification we are away from ब्रह्मन् and during सुषुप्ति all the identifications are dropped and therefore we are one with ब्रह्मन् but the only problem is we don't know that we are one with ब्रह्मन्. And therefore the only thing along with ब्रह्मन् is अज्ञानम् also. So, अज्ञान सहिते ब्रह्मणि we are. Therefore, in सुषुप्ति we are in अज्ञान उपाधिकम् ब्रह्म. Otherwise in सुषुप्ति we are one with ब्रह्मन् without knowing it. And therefore, that additional सुखम् is there. Sometimes we enjoy something nice but we don't know it is it is not this that we wanted to enjoy and there afterwards they say this is

what it is then you want eat again. We eat it with knowledge, before without knowing I enjoyed it. But this is that this after knowing that knowingly you want to enjoy. Similarly, in सुषुप्ति

सता सोम्य तदा सम्पन्नो भवति ॥ छान्दोब्योपनिषद् ६-८-१ ॥

In छान्दोब्य it is clearly said we are one with ब्रह्मन् in सुषुप्ति. Only thing is we don't know it. And since we are one with ब्रह्मन्, we are enjoying the आनन्दम् of ब्रह्मन्. So, सुषुप्तौ what we are experiencing is ब्रह्मानन्दम् only. Ok. And this is not once or twice अहरणः ब्रह्म गमयति. अहरणः means what? Daily this उदान takes a person to सुषुप्ति because daily अभिन्नोत्र ritual is done when we are dreaming. And as a result of ritual immediately we get the फलम् सुषुप्ति. And thereafterwards after enjoying that we come to जाग्रदवरस्था then again we do अभिन्नोत्र ritual and go to. Thus we are doing daily. Ok. Last one more point शङ्कराचार्य mentions here. And here will be a problem? And what is that? All people are dreaming and going to sleep. Therefore it will mean that all the people are doing अभिन्नोत्र ritual it will mean and all the people are getting ब्रह्म प्राप्ति it will mean. But शङ्कराचार्य says we should not take that way. This is to be applied only for the उपासक्ष because only for the उपासक्ष this attitude is there. In the case of अनुपासक्ष we won't say they are doing अभिन्नोत्र ritual because in their vision this attitude is not there. It is just like two people visiting the temple one person has got ईश्वर बुद्धि and therefore he gets आनन्द, an extra

pleasure he gets but another person takes it as archaeologist and he tries to find out how old the temple is, he want to take a photograph his आनन्द is only worldly आनन्द, but because of the additional attitude will get a spiritual pleasure also. similarly, here also for उपासक alone the अधिनहोत्र attitude is there, therefore we will say he alone does the अधिनहोत्र ritual in dream, the other people even though they dream, for them we cannot say they are doing अधिनहोत्र ritual. Why? Because they don't have the attitude. Therefore for an उपासक his entire life becomes an अधिनहोत्र ritual. Daily he does अधिनहोत्र ritual. With this second question is answered. what is that? कानि अस्मिन् जाग्रति. Then we have to go to the third question, who is experiencing the स्वप्नः, whose answer will be coming in the next मन्त्र, which will see next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 4.3 - 4.8

प्राणा॒ञ्जन्य एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो  
व्यानोऽन्वाहार्यपचनो यद्वार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः  
प्राणः ॥ ३ ॥

यदुत्त्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो  
ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरुर्ब्रह्म  
गमयति ॥ ४ ॥

The student asked five questions,

- i) In dream what all organs sleep,
- ii) In dream what all organs keep awake,
- iii) In dream who enjoys,
- iv) To whom does the sleep belong and
- v) Finally where is everything supported.

Of these five questions, two questions have been answered. What are the organs that sleep in dream. All the ज्ञानेन्द्रियAs and कर्मेन्द्रियAs are resolved into the mind and they sleep. Sleeping means they do not do their function. And here the example given was the Sun and the rays of the Sun. Just as the rays come out of the Sun during day and the rays go back to the Sun during the sunset, similarly during waking time all organs come out of the mind to function and at the time of dream they all are resolved. This is the answer to the first question.

The second question was, what all organs keep away in dream and the answer given was प्राणा॒ञ्जन्यः, the पञ्चप्राणIs

and the mind. And this was indicated in the form of a symbolic ritual where the प्राण अपान and व्यान where compared to three आग्निः – गार्हपत्यः, आहवनीयः and दक्षिणाग्निः. And the समान was compared to होता, the priest; मनः was compared to यजमानः. Thus mind, the यजमान with the help of समान priest is doing आग्निहोत्र ritual making use of गार्हपत्यः, आहवनीयः and दक्षिणाग्निः which are प्राण, अपान, and व्यान. And as a result the पुण्यम् comes which is compared to उटानः इष्टफलम्. इष्टफलम् means यागफलम्. इष्टफलम् यागफलमेव उटानः वायुः. And just as यागफलम् takes यजमान to higher लोकः here also उटान प्राण takes the mind यजमान to deep sleep state where the mind is one with ब्रह्मन् ब्रह्मानन्दसुखम्. Because in सुषुप्ति the आनन्दम् is what? ब्रह्मानन्दम् only. Because no विषयःs are available and still we are happy.

यत्सुषुप्तौ निर्विषया आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैति ह्यमनुमानं च जाग्रति ॥ विवेकचूडामणिः १०४ ॥

It was said in विवेकचूडामणि. सुषुप्तौ यः आनन्दः अनुभूयते निर्विषयः आनन्दः अनुभूयते सः आत्मानन्दः एव. And how does it happen? Because mind merges into ब्रह्मन्. And who takes the mind to ब्रह्मन्? The उटानः. And therefore उटान is compared to पुण्यफलम्. And just as

ते तं भुवत्वा स्वर्गलोकं विशालं ॥ गीता ४-२१ ॥

During सुषुप्ति there is आनन्द and again

पुनश्च जन्मान्तरकर्मयोगात् ॥ कैवल्योपनिषद् -१३ ॥

he comes back and during dream again अग्निहोत्र ritual is taking place and again सुषुप्तौ आनन्दः अनुभूतिः तस्मात् अहरहरे ब्रह्म गमयति. अहरहः means what? Every day it is done. And here शङ्कराचार्य adds a point. We can say the dream is अग्निहोत्र ritual only in the case of those people who practice प्राण उपासना. In the other case they go to sleep but we don't consider them as ब्रह्म गमनम् etc. Otherwise all the people are doing अग्निहोत्र ritual, it will be mistaken. Therefore, only the प्राण उपासक's dream is compared to अग्निहोत्र ritual only प्राण उपासक dream is compared to अग्निहोत्र ritual because only in his case the दक्षिणाग्निः etc., are there. So with this the second question is answer. Now what is the third question? कतरः एष देवः स्वप्नम् अनुभवति, स्वप्नान्पृथ्यति. That was a third question for which the answer is coming in the following portion. Number five.

### Verse No. 4.5

अत्रैष देवः स्वप्ने महिमानमनुभवति । यदृष्टं दृष्टमनुपृथ्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिग्नन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चानुभूतं च सत्त्वासत्त्वं सर्वं पृथ्यति सर्वः पृथ्यति ॥ ५ ॥

So the third question is answered in the fifth मन्त्र, only one मन्त्र. अत्र स्वप्ने एषः देवः महिमानं अनुभवति. Here the word देवः indicates मनः, the mind. And by using the word देवः, which means effulgent, the उपनिषत् is indicating that it is not the mere mind but the mind pervaded by विद्याभास because mere mind is जडम्, material in nature, it cannot

experience anything. Therefore, मनः आरुः देवः चिदाभास विशिष्टः चैतन्येन इदः सन् अनुभवति. The उपनिषद् itself comments upon it, अत्र is equal to स्वप्ने. I thought I have to supply, in the उपनिषद् itself it is there. अत्र स्वप्ने. Here in dream this mind enjoys महिमानं, महिमानं means its own glory. And what do you mean by its own glory? शङ्कराचार्य writes in his commentary the glory is that the mind can become everything in dream. So everything that we experience in dream is nothing but the manifestation of the mind alone. You don't require any external object, you have closed all the five sense organs and you can see every blessed thing within the mind itself, who has projected all of them. The mind alone becomes विषयः, the mind alone becomes the करणानि, the mind alone becomes the ओक्ता. Thus the mind alone is कर्ता, the mind alone is करणम् and the mind alone is the कर्म, the mind alone is शोता, श्राव्यम्, श्रुति. In fact, all त्रिपुटिः one mind alone becomes. How? Because of the thought pattern, when the mind enjoys the tiger thought I see a tiger, when dream when your mind entertains the river thought I see a river in dream. Thus a river in dream is nothing but a thought which is an अंशम् of the mind. similarly, everything. And we have seen before that even the sense organs that we have is not this sense organs given by the Lord but the sense organs in dream are again created by the mind alone. And therefore महिमानं अनुभवति. And what all things the mind sees? That is said here. यत् हृष्टं तत् हृष्टं अनुपश्यति –

whatever is seen, you have to supply जाग्रदवस्थायाम् whatever is seen in the waking state तत् टष्टं that object अनुप७याति is seen again in dream. Here the idea conveyed is that during जाग्रदवस्था we are gathering the वासनाः of शब्दस्पर्शरूपरसगन्धि and all these वासनाः are recorded in the चित्तम् and during the dream all these cassettes, video cassettes are played again and we see शामायणम् or महाभारतम् or whatever it is. There all things have been recorded and kept. And that is why it is said यत् टष्टं जाग्रदवस्थायाम् तत् टष्टं प७याति it is not a fresh perception and therefore श्रुति adds अनुप७याति. It sees exactly as in waking it re-sees, re-hears, re-smells. अनु means *re*. This has to be extended to all others. And therefore, श्रुतं श्रुतम् एव अर्थम् अनुशृणोति. यत् जाग्रदवस्थायाम् श्रुतम् तत् श्रुतम् अर्थम् स्वप्नावस्थायाम् अनुशृणोति. So first श्रुतम् goes with जाग्रदवस्था, second श्रुतम् goes with स्वप्नावस्था. अनुशृणोति means he hears for the second time or third time, many times. Ok. And देशादिगन्तरैः च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति – whatever is experienced, प्रत्यनुभूतं means experienced. So by the word experienced the श्रुति indicates even emotions etc., not only इन्द्रिय अनुभव but even मनोनुभव like anger. So if in जाग्रदवस्थाया I had a fear, the fear is repeated in स्वप्नावस्था also. Therefore, अनुभूतम् means मनसा साक्षात् इन्द्रिय सहायम् विना अनुभूतम्. Where? देशादिगन्तरैः च. देशान्तरैः दिगन्तरैः च. देशान्तरम् means in different different देश. Because his going for world tour and all. Therefore, in all these tours whatever

have been experienced they are all recorded and दिग्नितरैः. दिग्नितर refers to various quarters. दिक् means quarter. So whatever is experienced in different quarters in different countries all of them पुनः पुनः प्रत्यनुभवति – he experiences again and again. Then हस्तम् अहस्तम् च – he experiences what is seen before. हस्तम् means what is seen before. And अहस्तम् च – he experiences what is not seen before. So for this शङ्कराचार्य writes a commentary. When you say अहस्तम् पश्यति in dream we see something which we have not experienced before. शङ्कराचार्य doesn't accept this and therefore he comments अहस्तम् is equal to जन्मान्तर हस्तम्. अहस्तम् does not mean not seen, अहस्तम् means आस्मिन् जन्मनि अहस्तम्. You have to qualify it. Not experienced in this जन्म but जन्मान्तरे. जन्मान्तर means what? Previous जन्म. And for this शङ्कराचार्य gives a logic also. Because अत्यन्ताहस्ते वासनानुपपत्तौः. If we have never experienced something it would not have formed the वासना. Your cassette will never play which has not been recorded. If you put the cassette and you hear something, suppose western music is played which you won't like it at all, you get wild. How can it come? Then you know that your teenager son or daughter in your absence has recorded it. So therefore it has been recorded without your knowledge or when you are not there. But one thing is definite unless it is recorded in the cassette it cannot play, even the most advanced cassette cannot play what is not recorded. Similarly, even the most

advanced mind cannot replay what is not done. And therefore शङ्कराचार्य says अत्यन्ताद्वेषे वस्तुनि वासनानुपपत्तेः. Therefore, it is to be interpreted as जन्मान्तर दृष्टम्. And if you ask what about future perception in dream? I have already told you future perception is not defined as dream at all. If at all you see something belonging to future, if at all, we do not club it, we do not connect in dream, dream is वासनाजन्यः स्वप्नः. Remember this definition वासनाजन्यः स्वप्नः. If you see something belonging to future it is not a dream, it is ESP or something like that. And such powers are accepted. Either freak, some people get it or by योग a person can gain it. In the योग we call it as through योगज प्रत्यक्षम्. Through योग a person can know the future but that is not called dream. And therefore here we are talking about dream. In dream if you see you have experienced आस्मिन् जन्मानि which is called दृष्टम् or परास्मिन् जन्मानि which is called आदृष्टम्. Then श्रुतम् च अश्रुतम् च – same what is heard in this जन्म and अश्रुतम् means what is not heard in this जन्म, which means what has been heard in the previous जन्म, जन्मान्तरेषु श्रुतम्. Because you should remember between two जन्मs physical body alone differs, the subtle body does not differ between two जन्मs. Therefore, we can happily have the impressions of last जन्म. Then अनुभूतम् च अननुभूतम् च – what is experienced in this जन्म and what is not experienced in this जन्म. Then सत् च असत् च. सत् means reality, असत् means unreality. Because in स्वप्न also रज्जु सर्प can be seen. Because if you can see

रज्जु सर्प in जाग्रदवस्था the same recording is done and in स्वप्न also we may see रज्जु सर्प and स्वप्न गुरु may come and tell you नायम् सर्पः किन्तु रज्जुः. And therefore स्वप्नहृष्ट्या व्यावहारिकम् and प्रतिभासिकम् is possible. Therefore, here सत् refers to व्यावहारिकम् and असत् refers to प्रतिभासिकम्. We are not discussing पारमार्थिकम् here, that is going to come in the fifth question. So सत् व्यावहारिकम् सत्यम् and असत् प्रतिभासिकम् सत्यम् सर्वम् पश्यति. That सर्वम् should be connected with all this, हृष्टं च अहृष्टं च श्रुतम् च अश्रुतं च अनुभूतं च अननुभूतं च and should पश्यति should be connected with all of them हृष्टं च अहृष्टं च पश्यति श्रुतम् च अश्रुतं च पश्यति because all of them are in द्वितीया विभक्ति therefore you have to connect it with the verb. In short, the उपनिषद् is tired of enumeration. Therefore the उपनिषद् say सर्वम् पश्यति everything the mind sees. And it is all the glory of what? The mind itself. Because who has created all of them? The mind alone has created all of them. And who is experiencing all of them? The very mind itself because the mind becomes experienced and the mind becomes the experiencer. Both आहा आहक भेदेन उभयम् अपि मनः एव आवति. Because you should remember at the cosmic level whatever glory is there for माया all those glories are there for mind at individual level. If माया can create subject-object duality in non-dual ब्रह्मन्, mind can create subject-object duality in the non-dual waker. And that is why in वैतर्य प्रकरणम् स्वप्न was taken as an example. So सर्वम् पश्यति.

**प्र० उपनिषद्**

**वतुर्थः प्र०ः**

And how? **सर्वः प॒श्यति**. सर्वः प॒श्यति means सर्वः सन् प॒श्यति. सर्वः सन् means what? Becoming everything mind sees everything. So mind does two jobs - mind becomes everything and mind sees everything. And this alone is called महिमा of the Lord. Just as in the cosmic level it becomes माया महिमा of the Lord, here it becomes मनो महिमा of the waker or the dreamer. With this the third questions answered which देव experiences the dream, the answer is मनः आर्ज्यः देवः.

Now we are going to answer to the fourth question. Remember the fourth question, it is the fourth question of the fourth student, the sub-question.

#### **Verse No. 4.6**

**स यदा तेजसाभिभूतो भवति । अत्रैष देवः स्वप्नान्नं प॒श्यत्यथैतदरिमश्यरै एतत्सुखं भवति ॥ ६ ॥**

What was the fourth question? कस्य एतत् सुखम् भवति? And I had told you that एतत् सुखम् refers to सुषुप्ति आनन्द. So to whom does the सुषुप्ति आनन्द belong? And the answer is what? The प्राज्ञः. Technically speaking he is called प्राज्ञः. But that is going to be said in a different language here. **सः यदा तेजसा अभिभूतः भवति**. Now here we have to understand the concept of dream according to शास्त्र. It is said that in the नाडीs of the अन्तःकरण all the वासना are recorded and it is through these नाडीs the वासना recordings are thrown out, then स्वप्न comes. But when this नाडी get

obstructed or blocked, when the functioning of the mind is stopped then naturally स्वप्नः also, like the power cut suddenly TV is off. Anyway how does this get नाडी gets obstructed if you ask it is said, तैजसा अभिभूतः भवति. This तैजस् word is interpreted in two ways.

- i) One is तैजस् they call as पितम् just as वातम्, पितम् कफम् we have heard. It is पितम् according to शास्त्र that is obstructing the functioning of the mind. What type of mind? चित्तम्. Here what particular mind is responsible for dream? The चित्तम् because in चित्तम् all recordings are kept, अनुसन्धानात्मिका अन्तःकरण वृत्तिः. Memory is in चित्तम्. And that part of the mind is obstructed because of the तैजस्, the पितारूपम् and therefore all the स्वप्नम् are stopped. This is one interpretation.
- ii) And another is तैजस् means ब्रह्मचैतन्यम् itself because in सुषुप्ति the ब्रह्मचैतन्यम् is maximum manifest because ब्रह्मानन्दम् is what is experienced there and therefore तैजसा means ब्रह्मचैतन्येन. The individual चैतन्यम् is overpowered by ब्रह्मचैतन्यम् सविशेषचैतन्यम् is over powered by निर्विशेषचैतन्यम्, particular knowledge is overpowered by non-particular experience.

That is what is said here. यदा तैजसा अभिभूतः भवति, you have to supply मनः. मनः has not been said here. When the mind is overpowered by the तैजस् तत्त्वम् which is known as पितम् अत्र एषः देवः – then this mind itself स्वप्नान् न पश्यति – does not perceive any dream. And at that time the

mind is no more mind because the सङ्कल्प वृत्तिः are not functioning निश्चयात्मिक वृत्तिः are not functioning. सङ्कल्प वृत्तिः are not functioning means mind is resolved, निश्चय वृत्तिः are not functioning means बुद्धि is resolved. अहम् वृत्ति not functioning means अहङ्कार is resolved. And even अनुसन्धान वृत्तिः, that is the memories are not functioning means the चित्तम् is resolved. Then when all these functions are resolved we call it as कारण शरीरम्. करणम् becomes कारणावस्था. It is like the melting of a wax doll. When the wax doll has got a specific shape you can call it by various names, it is an elephant-doll, man-doll etc., but the moment it is melted the specific nature is gone it becomes unspecific wax and as that you cannot call it an elephant or a tiger or a man similarly, now the mind has got specifications and now in सुषुप्ति the mind has gone to unspecific one, which is called कारण शरीरम् or कारणावस्था. So it is the name of what? Mind alone. When? When it is nonfunctioning. And when जाग्रत् स्वप्नावस्था comes the very same mind develops the वृत्तिः, अहङ्कार comes, then I have got so many specifications, I am so and so etc. And therefore एषः देवः refers to मन आरब्ध देवः only. But कारणावस्थाम् प्रापन्नः मन आरब्ध देवः स्वप्नान् न पश्यति. Ok. Then what happens? Naturally the दुर्दर्खम्, the pains, the limitations etc., caused by duality vanishes. Because where there is द्वैतम् there is limitation, there is individuality, there is a struggle to get of the individuality, all problems are there. And since such

problems are not there सुषुप्ति becomes आनन्द, my individual problems are resolved because the individuality itself is resolved. And therefore what happens? अथ तदा – at that time. At what time? And what it is called? सुषुप्तौ. So when one does not see dreams which means when one is in deep sleep state, एतस्मिन् शरीरे एतत्सुखम् भवति – in this body there is the एतत्सुखम्, the सुषुप्ति सुखम् is experienced; again by the mind alone but the resolved mind or you have to say by the कारण शरीरम्. And that is why कारण शरीरम् is known by the name आनन्दमय कोशः. The मनोमय कोशः has resolved into आनन्दमय कोशः अवस्था and therefore एतत्सुखम् भवति. And again when I say कारण शरीरम् enjoy this pleasure you should remember it is not केवल कारण शरीरम् because केवल कारण शरीरम् is जडम् exactly as केवल अन्तःकरणम्. And therefore here कारण शरीरम् indicates the चैतन्य व्याप्त कारण शरीरम्, which is otherwise known as प्राज्ञः. So एतत्सुखम् भवति. With this the fourth question also is answered.

Now what is left out fifth and last question. And what was that question? कस्मिन्नु सर्वे संप्रतिष्ठिताः भवन्ति? Isn't it? What is that substratum into which everything is resolved. So it is a question dealing with आधिष्ठानम्, which means ब्रह्मन् and that is going to be answered in the following portion, we will read.

## Verse No. 4.7

स यथा सोम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्त एवं ह वै तत्सर्वं परं आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

Now fifth question is answered in the following three मञ्चाः - seven eight and nine. And the answer is that it is the परआत्मा or परम्ब्रह्म, i.e., the substratum into which everything is resolved. And for this an example is given of the birds at the time of the sunset. So the birds come out of their tree during the morning and when the night comes you can see that all the birds they have got the gun time they know the sunset and all, they have got the biological time it seems. So they all have got the time. And they all go to where? वासोवृक्षम् – the tree in which they all rest, they all reside, their residence. वासोवृक्षम् means the tree residence. That is said here as the example. वयांसि वासोवृक्षम् सम्प्रतिष्ठन्ते. वयः means पक्षी. वयांसि is the plural. वयः, वयसी, वयांसि. नपुंसकलिङ्गः सकारान्तः. सोम्या. सोम्या is addressing the student. Are you awake? I am talking for a long time, are you awake? So हे सोम्या! oh dear student! just as all the birds go back to their वासोवृक्ष, the tree of their residence, their residential tree, सम्प्रतिष्ठन्ते and get resolved, rest there, एवम् ह वै तत् सर्वम् – in the same way everything, परे आत्मनि सम्प्रतिष्ठते – will get resolved, will rest upon the पर आत्मा, i.e., the तुरीयम्. Because when we discussed the स्वप्न, तैजस topic came, when we discussed the सुषुप्ति it was प्राज्ञः topic and when we are discussing now this it is the तुरीयम्, परे

आत्मनि सम्प्रतिष्ठते. And this is going to be explained. सर्वम् means what? Because in the case of tree, in a tree a set of birds alone will rest, not the whole set of birds. Is it like that if you ask, no, with respect to with respect to ब्रह्मान् everything means *everything*. That means without exception all birds, all trees, all animals, all देवताIs, ब्रह्माजि and then even देशः and कालः are resolved into that ब्रह्मान्.

यस्य ब्रह्म च क्षत्रम् च उभे भवत ओदनः । मृत्युः यस्य उपसेवनम् क इत्था वेद यत्र सः ॥ कठोपनिषद् १-२-२५ ॥

बीजस्यान्तरिगाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् । ॥ श्री  
दक्षिणामूर्ति रत्नोत्रम् २ ॥

So what I mean is that space, time and the whole creation they get resolved into that ब्रह्मान्. And for that the उपनिषद् wants to put in a different language. The whole creation can be reduced the into three, that is the त्रिपुटि in the form of the object of experience, the instrument of experience and the subject of experience. And all the three - the object, instrument and the subject, प्रमातृप्रमाणप्रमेयविकल्पाः कर्तृकर्मकरणविकल्पाः, दर्ढदर्शनदृश्यविकल्पाः श्रोतृश्रवणश्राव्यविकल्पाः etc., all of them. That is said in the next two मन्त्र, we will read that.

### Verse No. 4.8

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च  
वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च वक्षुश्च द्रष्टव्यं च शोत्रं

प्रैन उपनिषत् चतुर्थः प्रैनः  
 च श्रोतव्यं च ग्राणं च ग्रातव्यं च रसश्च रसयितव्यं च त्वकच  
 स्पर्शयितव्यं च वाकच वक्तव्यं च छस्तौ चादातव्यं  
 चोपरथश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पातौ च  
 गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं  
 चाहङ्कारश्चाहङ्कर्तव्यं च चितं च चेतयितव्यं च तेजश्च  
 विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

So everything, that is the style of उपनिषत्, it likes to repeat everything so that impact is there. पञ्चज्ञानेनिद्रयाणि तट्टिषयाः and पञ्चकर्मेनिद्रयाणि तट्टिषयाः and चत्वारि अन्तःकरणानि तट्टिषयाः would have been sufficient to tell but the उपनिषत् is enjoying repeating each ज्ञानेनिद्रयम् and their विषयाः etc. First we get पञ्चभूताः and their तन्मात्राः. You know what is भूताः and तन्मात्राः. भूताः refer to स्थूलभूताः and तन्मात्राः refer to सूक्ष्मभूताः. You know why तन्मात्राः are called so. I have explained before. The स्थूलभूताः are formed after पञ्चीकरणम् and therefore in every स्थूलभूत् it is a mixture of all the पञ्चभूताः, we have seen in तत्त्वबोध, which means पृथिवी स्थूलभूत् contains only one half of पृथिवी the other half contains one eighth of all the other four elements. And therefore in the case of स्थूलभूत् everything is an alloy, there is no single भूतम् existing singly, it is a mixture, proportion may differ that is a different thing, but it is a mixture. But only in सूक्ष्म अवस्था पृथिवी means पृथिवी मात्रम् and अन्तिनि means अन्तिनि मात्रम् therefore every सूक्ष्म भूत् is called तन्मात्रम्. So five of them are enumerated पृथिवी च

**पृथिवी मात्रा** – earth and then **आपः च आपोमात्रा च** – water, **स्थूलम्** and **सूक्ष्मम्**; **तेजः च तेजोमात्रा च** – fire gross and subtle; **वायुः च वायुमात्रा च** – air, gross and subtle; and **आकाशः च आकाशमात्रा च** – the space, gross and subtle. Ok. What we are supposed to do? You have to add **परे आत्मनि सम्प्रतिष्ठते**. That we have to take from the previous मन्त्र. Therefore all these rest upon, are based upon the **पर आत्मा**, the **तुरीयम्**. Thus generally the **पञ्चभूत**s mentioned and now here afterwards each **इन्द्रियम्** and its **विषयम्** is enumerated. That alone I said **त्रिपुटि** of the **त्रिपुटि** two of them are the instruments and the objects of contact and those pairs are mentioned here. Eye as the instrument and **रूपम्** as the object of perception. Ear has the instrument and **शब्द** as the object of perception and that is said here. **चक्षुः च द्रष्टव्यम्** – so the eyes and that which has to be seen, so the **श्रुति** does not say it is **रूपम्** but we have to understand **द्रष्टव्यम्** means **सर्वाणि रूपाणि चक्षुषः विषयाः चक्षुर्गोचराः विषयाः**. Similarly. **शोत्रम्** – ears, **ग्राणम्** – smell, **रसः** – the taste, **त्वक्** – the skin, **पञ्चज्ञानेन्द्रियाणि**. And **शोतव्यम्** means sound, **ग्रातव्यम्** is smell, **रसयितव्यम्** is taste, **स्पर्शयितव्यम्** is touch. Thus **शब्द** **स्पर्श रूप रस गन्ध विषयाः**, **शोत्रम् त्वक् चक्षुः रसना ग्राणम्** **इन्द्रियाणि** - both the **इन्द्रियम्**s and their **विषयाः** are based upon **ब्रह्मन्**. This is **ज्ञानेन्द्रियाः** and similarly for **कर्मेन्द्रियाः** also it is going to be said and there afterwards **अन्तःकरणम्** also will be said. Those details we will see in the next class.

प्र० उपनिषद्

वतुर्थः प्र० नः

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

स यथा सोम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्त एवं ह वै तत्सर्वं परं आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च शोत्रं च शोतन्यं च ग्राणं च ग्रातन्यं च रसश्च रसयितन्यं च त्वचच्च स्पर्शयितन्यं च वाकच वक्तन्यं च हस्तौ चादातन्यं चोपरथश्चानन्दयितन्यं च पायुश्च विसर्जयितन्यं च पादौ च गन्तन्यं च मनश्च मन्तन्यं च बुद्धिश्च बोद्धन्यं चाहड्कारश्चाहड्कर्तन्यं च चितं च चेतयितन्यं च तेजश्च विद्योतयितन्यं च प्राणश्च विधारयितन्यं च ॥ ८ ॥

The teacher पिप्पलाद is answering the questions of the fourth student, whose name is सौर्यायणी and the student सौर्यायणी had asked five questions of which the fifth question is being answered now. The fifth question was where does everything remain supported सम्प्रतिष्ठिते, where is everything supported. Or what is the substratum of everything. And the answer is going to be the आत्मा, the मुख्य आत्मा, the तुरीयम्. From the तुरीयम् alone everything comes to existence, because of तुरीयम् alone everything exists and back to तुरीयम् alone everything goes back. This is the answer and the teacher gave an example of bird. The birds are comparable to the creation and the tree is comparable to तुरीयम्. In the early morning all the birds come out of the tree, they spread all over, conduct their व्यवहार, reap सुखम् and दुःखम् and at the time of the sunset again all the birds go back to that tree,

which पिप्लाद calls वासोवृक्षम्. In the same way the whole creation is born out of and the whole creation ultimately rests in तुरीयम् alone. But the whole creation is here put in a particular form. First the teacher mentions all the भूतानि and there afterwards he refers to त्रिपुटि – the भोक्ता, the भोगकरणम् and the भोन्यविषय. So these five items the सूक्ष्मभूतानि, the रथूलभूतानि, the भोन्यम्, the भोगकरणानि and the भोक्ता, all the five rests in the supreme ब्रह्मन् or अक्षरः. In this मन्त्र that is the eight मन्त्र, four of them are mentioned. The पञ्चस्थूलभूतानि and पञ्चसूक्ष्मभूतानि were mentioned, which we saw in the last class. पृथिवी च पृथिवीमात्रा च. पृथिवी referring to the रथूलभूतम्, पृथिवीमात्रा referring to the सूक्ष्मभूतम्. Similarly, वायुः च वायुमात्रा च, आपः आपोमात्रा च, then आकाशः च आकाशमात्रा च, which means पञ्चस्थूलभूतानि पञ्चसूक्ष्मभूतानि च. And the verb is not given that should be supplied from previous मन्त्र. In the previous मन्त्र it was said सर्वं परे आत्मनि सम्प्रतिष्ठते that we have to bring to this मन्त्र also and we should say पृथिवी च पृथिवीमात्रा च all of them परे आत्मनि सम्प्रतिष्ठते that we have to supply. Ok. And there afterwards the भोगकरणम् and भोन्यविषयम् are mentioned. What is the भोगकरणम्? पञ्चज्ञानेनिद्रयाणि and पञ्चकर्मेनिद्रयाणि and चत्वारि अन्तःकरणानि, i.e., सूक्ष्मशरीर अवयवाः. And for each one of them there is a भोन्यविषय also all of them are enumerated. चक्षुः च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च ग्रातव्यं च रसः च रसयितव्यं च त्वक् च स्पर्शयितव्यं च – this refer to five

ज्ञानेन्द्रियम् and their विषयम्. I don't want to go for the meaning of each one; you know. Ok. In तत्त्वबोध also we have seen,

श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् । चक्षुशो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् । ग्राणस्य विषयः गन्धग्रहणम् इति ॥

Similarly, कर्मेन्द्रियाः also are said here. That begins from वाक् च वक्तव्यं च, वाक् is the organ of speech हस्तौ – the hands, then उपस्थः – the organ of procreation, पायुः – the organ of excretion, पादौ – the feet. The only difference here is the order is not maintained. Normally, the ज्ञानेन्द्रियाः have got a particular order. श्रोत्रं त्वक् चक्षुः रसना ग्राणम्. Similarly, वाक्पाणिपाठपायूपरथा: that order is not there. But all the five करणम् have been mentioned and their respective विषयः objects also.

Then coming to अन्तःकरण the teacher says मनः च मनतव्यं च – the mind and the object of mind, the सङ्कल्पः and विकल्पः, बुद्धिः च बोधत्वं च – when बुद्धि is the instrument its object is what? निश्चयः; then अहंकारः च अहंकर्तव्यम् च – अहंकार is the instrument, the वृत्ति and अहंकर्तव्यम् means the object of अहंकार. And what is the object of अहंकार? The अनात्मा alone, either अहंकार refers to रथूलशरीरम् when you say I am a man or it is referring to सूक्ष्मशरीरम् when you are referring to your emotions etc. Thus अहंकर्तव्यम् means अहंकारस्य विषयः अनात्मा. रथूलसूक्ष्मशरीरम् then चितम् च चेतयितव्यं च – चितम् is

अनुसंधानात्मिका, so the faculty of memory and चेतयितव्यम् – that which is to be remembered. So literally चेतयितव्यम् means that which is to be enlivened and here in this context we should take it as to be remembered. Then in addition to that a mysterious thing is mentioned तेजश्च विद्योतयितव्यं च – so शङ्कराचार्य says in addition to the general त्वग्निंद्रियम् some people, extraordinary people have got a देहकान्ति it seems. So therefore, the brilliance of the personality त्वक् व्यतिरिक्तम् तेजः. And that is here referred as तेजः, the brilliance of a person. It is not तेजः as the fire principle, it is already over. Here तेजः means that personality perhaps ESP something like that, it is not very clear, he says that it is the कान्ति of a person in addition to the mere त्वक् and the object of that. विद्योतयितव्यम् च – that which is to be illumined by that extra power. So the additional sixth sense perhaps and that which is to be illumined by that तेजस्. Then finally प्राणश्च विधारयितव्यम् च. Because पञ्चज्ञानेनिद्रयाणि over, पञ्चकर्मेनिद्रयाणि over and चत्वारि अन्तःकरणाणि over. And what is left out in सूक्ष्म शरीरम्? only पञ्चप्राणि are left out and therefore that is also mentioned here. प्राणश्च. प्राण representing all the पञ्चप्राणि and विधारयितव्यम् that which is sustained by that प्राण. Because the very job of the प्राण is sustaining thing. So thus all these pairs indicate the instrument and the object. भोव्यम् and भोव्यकरणम् all of them परे आत्मानि सम्प्रतिष्ठते. Then what is left out? Only

one is left out now. भोक्ता has not been talked about which will be mentioned in the next मंत्र.

### Verse No. 4.9

एष हि द्रष्टा स्पष्टा श्रोता ग्राता रसयिता मन्ता बोद्धा कर्ता  
विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९ ॥

So first the teacher is defining the भोक्ता known as the जीवः. Previously what was talked was the जगत् and the instruments for experiencing जगत्. Now the जीवः, the experiencer is first defined and there afterwards he will mention the जीवः also is based on that ब्रह्मन् alone. Who is जीवः? एषः पुरुषः. एषः means the following one, which is being defined is पुरुषः. So here the word पुरुषः means जीवात्मा. Because in the उपनिषद् the word पुरुषः will be used sometimes in the sense of परमात्मा also.

पुरुष एवेदं सर्वं यद्दूतं यत्व भन्यम् । ॥ पुरुषसूक्तम् ॥

In the पुरुषसूक्तम् पुरुष refers to the परमात्मा alone. But in this context पुरुष refers to the जीवात्मा. How do we know? Is it just a chance that we will take any meaning we like? No. If you look at the context we can understand because in the next sentence पिप्लाट is going to say that पुरुष also will be resolved into परमात्मन्. So if पुरुष is taken as परमात्मा it will mean what? परमात्मा himself is resolving into परमात्मा - which will be contradiction. And therefore if you take पुरुष as जीवात्मा the next sentence will be fitting properly - the जीवात्मा is also resolved into परमात्मा. And thus the context

indicates that पुरुषः is जीवात्मा alone. Who is he? द्रष्टा स्पष्टा मन्ता बोद्धा कर्ता विज्ञानात्मा. In some books it is written as स्पष्टा. It is not स्पष्टा, it should be स्पष्टा. It is derived from the व॒स्पृश् स्पृशति – to touch. स्पष्टा means the toucher. The seer, the hearer, that *er* that only. Seer, hearer, smelller, taster and toucher. So द्रष्टा स्पष्टा श्रोता ग्राता रसयिता. So the one who identifies with the पञ्चज्ञानेनिद्रयः and the one who functions through पञ्चज्ञानेनिद्रयः is called the जीवः. And who is that जीवः. Remember the चिदाभास अन्तःकरण प्रतिबिम्बत चैतन्यम्, चिदाभास is the one which is indicated by the अहङ्कार, I. So how do we know that? Because when I say 'I', I know I am a conscious being. Therefore, the word 'I' is referring to what? A conscious being. And what type of conscious being? Is it a limitless conscious being or a limited one? I always refer to myself as a limited conscious being. And what is that limited conscious being? The चिदाभास alone. Therefore the जीव is none other than the all-pervading Consciousness which is reflected in the अन्तःकरणम्. In fact, this is called the primary 'I'. This is the अहङ्कार which is born first to everyone. And later this अहङ्कार, 'I', चिदाभास identifies with every instrument and gets further qualification. When it identifies with स्थूलशरीरम् it gets the qualification of I am fat, I am lean, I am young I am old etc. All these are done by what? चिदाभास alone. And thus the चिदाभास is the पुरुषः who is identifying with every instrument and identified with each instrument he gets the qualification like

*seer identified with eyes, hearer identified with ears etc.* So therefore, द्रष्टा स्पष्टा श्रोता ग्राता रसयिता refers to identification with five ज्ञानेनिद्रयम्. And then मन्ता identified with the mind. The very same चिदाभास gets the name मन्ता – the thinker. मनुते इति मन्ता. Similarly, बोद्धा identified with the बुद्धि, the same चिदाभास gets the name बोद्धा – the knower. And identified with all the very same चिदाभास gets the name कर्ता – the doer. And this one is called पुरुषः. What type of पुरुषः? विज्ञानात्मा पुरुषः. विज्ञानात्मा means जीवात्मा. In fact, in the scriptures, in the original ones we don't find the word जीवात्मा in this form, जीवात्मा is generally referred by the word विज्ञानात्मा. So this is the जीवात्मा because of whom alone there is भोक्ता, भोगकरणम् and भोन्यविषयः all the three come together and all the three resolves together also. That is why in सुषुप्ति there is neither भोक्ता nor the भोन्यम् nor the भोगः all the three are not there and during जाग्रत् and स्वप्न �all the three come together and if all the three are coming and resolving there must be some substratum for all the three and the substratum must be different from भोक्ता, भोन्यम् and भोगः. भोक्तृभोन्यभोगविलक्षणः there must be an आधिष्ठानम्. And the question of the student is what is that आधिष्ठानम्, in which it is. And the answer is given here. सः परे अक्षरे आत्मनि सम्प्रतिष्ठते. सः means this जीवात्मा also, this विज्ञान आत्मा also सम्प्रतिष्ठते rests upon, is supported by, is resolved into परे आत्मनि, the पर आत्मा, that is ब्रह्मन्. And what is that

ब्रह्मन् known as? अक्षरे. अक्षरम् means the imperishable one. Why does the teacher use the word अक्षरम्? He could have used any word for ब्रह्मन् – सत्यम् or ज्ञानम् or अनन्तम्? But the teacher uses the word अक्षरम् because this is supposed to be an उपनिषद् commenting upon मुण्डकोपनिषद् as we have said earlier. This is a ब्राह्मणोपनिषद् मुण्डकोपनिषद् is a मन्त्रोपनिषद् and this is a commentary upon मुण्डकोपनिषद्. And in मुण्डक the परमब्रह्म is named as अक्षरम्.

यया तदक्षरमधिगम्यते ॥ मुण्डकोपनिषद् १-१-४ ॥

यतददेश्यमग्राह्यमग्रोत्रमवर्ण-

मचक्षुः श्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं

तदव्ययं यद्गूतयोनि॑ं परिपृथ्यन्ति धीरा॒ः ॥ मुण्डकोपनिषद् १-१-६ ॥

And अक्षरविद्या is said to be ब्रह्मविद्या. Therefore to remind that this is talking about that अक्षरम् alone the teacher is indicating by the word अक्षरे. And in his commentary शङ्कराचार्य also uses words like स बाह्याभ्यन्तरो ह्यजः अप्राणो ह्यमना॑ः शुश्रूः. He is reminding us all the definitions of ब्रह्मन् given in मुण्डकोपनिषद् because both of them should be studied side by side, then it will be good. For that only परे अक्षरे आत्मनि सम्प्रतिष्ठते परमात्मनि सम्प्रतिष्ठते. Ok. And now he is going to talk about the फलश्रुति because the fifth question is answered with the ninth मन्त्र. That is seven, eight and nine is an answer to fifth question - where does all of them get resolved? And remember this knowledge has to be

revealed by श्रुति alone because you can never find out where the भोक्ता, मन्ता, विज्ञाता etc., gets resolved. I am not going to those details because we had seen in माण्डूक्य उपनिषद्. Because if you want to know what is the आधिष्ठानम् of all these three what should you do? You have to resolve all the three. Resolve all the three means what? The known, the knowing instrument and the knower. And once you resolve all the three what is the आधिष्ठानम् who will know? You cannot know because you have resolved yourself as the knower himself and therefore you cannot know what is the आधिष्ठानम्. Suppose you again quickly becomes the knower what happens? What is available is only again त्रिपुटि. It is like seeing your face in the mirror. If you want to look at your face with closed eyes what will you do? When you close the eyes you cannot be the seer, when you see you are missing the face with closed eyes. Similarly, here also the आधिष्ठानम् of त्रिपुटि - the knower, known and knowledge - the त्रिपुटि आधिष्ठानम् no human being can know because as long as he is attempting to know he is continuing as the knower. As long as he is the knower he will be in the field of त्रिपुटि alone. Therefore, निर्विकरणम् ब्रह्म is never knowable by me. And therefore what is that if I have to know somebody else has to come and tell. So how I look with my closed eyes somebody else alone has to tell. I can never see it in anyway. And therefore श्रुति comes and reveals that when you resolve your knowership you remain in the form of pure Consciousness alone. But how it

will be that you should not ask because if I answer how you will be then again you will attempt to do what you will attempt to know it and the moment you attempt to know it you become a knower and whatever is known by you becomes known again within साविकर्त्प alone and therefore ब्रह्मन् is not a matter to be known by you, ब्रह्मन् is to be understood as I myself which is not an object of knowledge. Knowing that it cannot be known is the knowledge of ब्रह्मन्. Knowing that it cannot be known is the knowledge of ब्रह्मन् myself. I myself my knowerhood is ब्रह्मन्. So therefore परे आत्मनि सम्प्रतिष्ठते. So this is ब्रह्मज्ञानम्. And here afterwards फलश्रुति is going to come.

### Verse No. 4.10

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशीरमलोहितं  
शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति तथेष  
ल्लोकः ॥ १० ॥

So the one who knows this will attain this particular result. And what is that result? ब्रह्मवित् ब्रह्मैव भवति. The knower of ब्रह्मन् *becomes* ब्रह्मन् himself. Becomes being with an inverted commas. Becomes means what? Owns up the fact that I am ब्रह्मन्. So यः तु सोम्य वेदयते सः परम् अक्षरम् एव प्रतिपद्यते. You can understand. सौम्य is सम्बोधन, addressing the student. So oh student! यः वेदयते – the one who knows ब्रह्म. How? As himself and never as an object to be known. So आत्मत्वेन यः ब्रह्म जानाति. सः एव परम् अक्षरम् प्रतिपद्यते – he attains that अक्षरम् परमब्रह्म alone, येन अक्षरम् पुरुषम् ब्रह्म

सत्यम् तत् अक्षरम् प्रतिपद्याते. So he uses the word परम् अक्षरम् because sometimes the word अक्षरम् refers to ॐकार also. ॐकार also is called अक्षरम्. How to know whether it is talking about ॐकार or ब्रह्मन्? When you get the adjective परम् then the अक्षरम् can refer to only ब्रह्मन्. ॐकार is only अपरम् अक्षरम् ब्रह्मन् alone is परम् अक्षरम्. And therefore it is to exclude ॐकार the word परम् is used. Ok. What type of अक्षरम् it is? He gives further definition. यः ह वै तत् अच्चायम् अशरीरम् अलोहितम्. अच्चायम् means that which is free from माया or अज्ञानम् or कारणशरीरम्, all the three are the same. माया which is the कारणशरीरम् at the total level. What is the difference between माया and कारणशरीरम्? कारणशरीरम् is at the व्यष्टि level, माया is at the समष्टि level. And it is free from माया or अविद्या, अज्ञानम् or कारणशरीरम् it is free from. Because we are talking about तुरीयम्. If it is associated with माया it will not be called तुरीयम्, it will be called प्राज्ञः. Remember विश्व is associated with स्थूलशरीरम्, तैजस is associated with सूक्ष्मशरीरम्, प्राज्ञः is associated with कारणशरीरम्. तुरीयम् is associated with none of them. And therefore तुरीयम् has to be अच्चायम् कारणशरीरहितम् मायारहितम् अविद्यारहितम् अब्रह्मण अन्यथा ग्रहणरहितम्.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिद्धयतः ॥ १-११ ॥

So, कार्यकारणबद्धौ तौ, विश्व and तैजस are associated with कार्यम् and कारणम् प्राज्ञः is associated with कारणम् alone, तुरीयम् is not associated with कार्यम् or कारणम् it is beyond

both कार्यम् and कारणम् beyond both अग्रहणम् and अन्यथा ग्रहणम् beyond both माया and जगत् जगत् माया रहितम् अत्वायम्. The word has already come before. आत्मन् एष प्राणो जायते । In प्र० ऊपनिषद् itself the word छाया has been used in the sense of माया or अज्ञानम्. Why माया is called छाया? I have given you the reason. छायावत् मिथ्यास्वरूपम् इत्यर्थः. Just as छाया, छाया literally means what? छाया means of shadow. And what is the nature of shadow? सत् असद्भ्याम् अनिर्वचनीयम्. You cannot say shadow is existence, you cannot say shadow is non-existence. You cannot say shadow is non-existence because you are seeing it and you cannot say shadow is existence because it doesn't have any substance or independent existence. In fact it is absence of light. Isn't it? In the shadow what is there? Light is not there. So therefore shadow seems to be a positive entity because of your experience but on enquiry it is no more a positive entity. Therefore, on enquiry it becomes असत्, for experience it is सत्. And such a thing which is experientially existent but logically nonexistent is called अनिर्वचनीयम्, undefinable. Shadow comes under अनिर्वचनीयम्, स्वप्न comes under अनिर्वचनीयम्, रज्जु सर्प comes under अनिर्वचनीयम्, माया also comes under अनिर्वचनीयम्. And therefore अत्वायम् means अमायम्, न विद्यते यस्मिन् माया तत्. Ok. कारणशरीरम् has been negated. Then अशरीरम्. So why the world शरीरम् सूक्ष्मशरीरम् is indicated and therefore अशरीरम् means free from सूक्ष्मशरीरम्. अत्वायम् means free

from कारणशरीरम् now it is free from सूक्ष्मशरीरम्. Then अलोहितम् लोहितम् literally means red. अलोहितम् means not red, which is free from all colors, अवर्णम्, which indicates स्थूलशरीररहितम्. Because all black, fair all these are वर्ण व्यवस्था alone. Apartheid it's only वर्ण problem only. All these problems belongs to what? स्थूलशरीरम्. And therefore अलोहितम् refers to स्थूलशरीरवर्जितम्. And therefore शुभ्रम्. शुभ्रम् means शुद्धम्.

अप्राणो ह्यमना: शुश्रो ह्याक्षरात्परतः परः ॥ मुण्डकोपनिषद् २-१-२ ॥

So why it is शुद्धम्? Because all आशुद्धि belongs to one of the three शरीरम्. Either physically I am impure or mentally I am impure, similarly intellectually I can be impure. intellectually impure what? Wrong knowledge. Intellectual impurity is संशय, विपर्यय, अज्ञानम् etc. So I am free from all types of impurities and therefore शुभ्रम्. And which is आकरम्. So up to शुभ्रम् it is at the व्यष्टि level तुरीयम्. आकरम् connects it to the समष्टि that is ब्रह्मन्. So this प्रत्यगात्मा alone is the परमात्मा. That is from the जीवात्मा when you negate the three शरीरम् the adjective जीव will go away, जीवात्मा will become the आत्मा, which is called परमात्मा. That is the adjectived जीवात्मा, the qualified आत्मा is called जीवात्मा, जीवात्मा minus qualification is called आत्मा, that is called परमात्मा. And these qualifications are caused by three शरीरम्. Therefore when I remove all the three शरीरम् all my adjectives are removed, when adjectives are removed I

become unqualified ‘I’, unqualified ‘Conscious being’ and unqualified Conscious being is called परमात्मा. And therefore अक्षरम् यः वेदयते. So this अक्षर the one who knows as myself by negating रथूल सूक्ष्म कारणशरीरम्. Ok. And then we should remember we have said that to become परमात्मा, I should become the ‘unqualified I’, to become the ‘unqualified I’ I have to remove qualification, to remove the qualifications I have to remove the three शरीरम्, then we will have a problem. What is that? So if I have to become ब्रह्मन् then I have to remove this शरीरम्. Otherwise we will think that we have to sit in समाधि. We will think that मोक्षा is possible only after death because to become ‘unqualified I’ I have to remove all the शरीरम्. Or some people will say I have to ever sit in निर्विकल्प समाधि because the moment I wake up the body comes, therefore to dismiss the body I have to sit in समाधि. This also must be carefully understood. Remember removal of qualification is understanding that the qualifications are मिथ्या. केवलम् ज्ञान मात्रेण. It's a matter of understanding. Removal of shadow is understanding that the shadow is as good as not there. I need not destroy shadow, I have to only understand shadow is substanceless therefore it is harmless. So thus all the qualifications belong to three शरीरम् and all of them are मिथ्या and therefore even now I am the ‘unqualified I’ alone, even when I am experiencing the qualifications, even when I am experiencing the body I am bodiless, even when I am experiencing the limitations I am

limitationless, this understanding alone is called being the ‘unqualified I’, there is nothing to be done for that that must be remembered. So सः परम् एव अक्षरम् प्रतिपद्यते. And not only that यः तु सोम्य वेदयते, the फलम् is put into separate forms. Second time यः तु सोम्य is there. There are also you have to supply वेदयते. यः तु सोम्य वेदयते सः सर्वज्ञः सर्वः भवति. सः सर्वज्ञः भवति – he becomes the knower of all. You have to connect it to again मुण्डकोपनिषद्.

करिमन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥  
मुण्डकोपनिषद् १-१-३ ॥

Then एतस्मिन् परमात्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, सर्वज्ञः भवति. So since I have explained in the मुण्डकोपनिषद्, you are सर्वज्ञs, I don't want to tell that again. Then सर्वः भवति – he becomes everything.

ते सर्वं सर्वतः प्राप्य धीरा चुक्तात्मानः सर्वमेवाविश्रान्ति ॥  
मुण्डकोपनिषद् ३-२-४ ॥

They become one with everything. Ok. सर्वः भवति. Why? Because I am ब्रह्मन्, ब्रह्मन् is everything and therefore I am everything. Only the meaning of a ‘I’ we have to remember. सः सर्वज्ञः सर्वः भवति. This is the फलश्रुति. And तत् एषः लोकः भवति. Being a ब्राह्मणोपनिषद् it wants to quote a supporting मन्त्र and that is given in the next.

So this is a quotation from a मन्त्रोपनिषद्. So the उपनिषद् itself is quoting in support of the फलश्रुति.

## Verse No. 4.11

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठित यत्र।  
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

So this is almost paraphrasing the previous मन्त्र only but the only thing is that it is quoted from some other उपनिषद् which is from मन्त्र portion the ब्राह्मण is quoting. So, तत् अक्षरम् यः तु वेदयते – that person who knows that अक्षरम् ब्रह्म, सः सर्वज्ञः भवति – so that person who knows that अक्षरम्. How does he know? अक्षरम् आत्मत्वेन वेद. That is very important. Because if you say ब्रह्मन् is the अधिष्ठानम्, ब्रह्मन् is all-pervading, ब्रह्मन् is नित्यशुद्धबुद्धमुक्तः: then you will say that ब्रह्मन् is everything and I am संसारि only. Therefore knowledge of अक्षरम् should be as तत् अक्षरम् अहम् आस्मि.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥  
कैवल्योपनिषद् १-१९ ॥

Therefore, यः वेदयते सौम्य, oh pleasing one! addressing the student, सः सर्वज्ञः भवति and not only that सः सर्वम् एव आविवेश. Literally it means he enters everything, which means he becomes as all-pervading as ब्रह्मन्. He becomes as all-pervading as ब्रह्मन्. So previously as स्थूलशरीरम् he was less pervading, as सूक्ष्मशरीरम् also he was less pervading, as कारणशरीरम् also he was less pervading but as स्थूलसूक्ष्मकारणशरीर व्यतिरिक्त चैतन्यम् I can say I am विद्याविनयसम्पन्ने ब्राह्मणे गति हस्तिनि । ॥ गीता ५-१८ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

I am the Consciousness in everyone. And this understanding is called pervading everything. सः सर्वम् एव आविवेश. Who? The one who knows the अक्षरम्. And what type of अक्षरम्? The first two lines is the definition of that अक्षरम्. यत्र विज्ञानात्मा प्राणः भूतानि सम्प्रतिष्ठिते – the one who knows that अक्षरम् in which all these things resolved or based. What all things? विज्ञानात्मा. विज्ञानात्मा means जीवात्मा. सर्वैः देवैः सह – along with all his organs. Here देवः means not देव असुरs but देवः means ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, etc., करणानि इत्यर्थः. So along with all his instruments, प्राणः – all the पञ्चप्राणIs as well as भूतानि – so all the five elements in their gross and subtle form. So which we have to understand as विश्व and ऋतुल प्रपञ्च, तेजस and सूक्ष्म प्रपञ्च, प्राज्ञा and कारण प्रपञ्च all of them सम्प्रतिष्ठिते यत्र – are supported by whom or resolved into which अक्षरम् the knower of that अक्षरम् becomes सर्वज्ञः and सर्वम् एव आविवेश. Again remember आविवेश don't imagine slowly you will enter one by one, if you take them literally you will always be expecting something to happen so that I will slowly enter. Remember there is no question of becoming because it is not a physical body or subtle body entering, सर्वम् आविवेश means understanding that I don't have the limitations the limitations belong to ऋतुल शरीरम्. This understanding alone is all-pervading. The all-pervadingness. That means disowning the limitation is entering all. Let me put in that

way. Disowning the limitation is entering everything. It is a wisdom. All these things are a question of understanding alone. So with this the फलश्रुति also is over in the tenth and eleventh मन्त्र. With this all five questions have been answered, फलम् also has been said and therefore सौर्यायणी, the student went back and sat in his place and soon the fifth student will come that will be the next chapter which you will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Before going to the fifth chapter I will give you the outline of the fourth chapter. So we should remember the topics of the previous chapters. In the first chapter the topic was सृष्टि प्रकरणम् through which कृष्णगति and शुतलगति were highlighted. In the second and third chapters we got the topic of प्राण. In the second chapter the superiority of प्राण to all other organs were pointed out through a story, if you remember the story you can remember the topic, how प्राण tried to go out of the body and all the sense organs could not function when the प्राण are made a walk out. It did not even make a walk out, it was about to make a walk out. Then all the sense organs together glorified प्राण. This was in the second chapter. In the third chapter also the glory of प्राण was pointed out. How प्राण sustains the whole individual and how the very same प्राण sustains the समस्ते outside also. अध्यात्मम् च बाह्यम् आभिधते. Thus both in the second and third chapters we got the प्राण महिमा or प्राण स्तुति and at the end प्राण उपासना was hinted, it was not elaborately discussed. That was done in the third chapter, in the end प्राण उपासना was mentioned. And for this purpose alone प्राण महिमा was talked about in the second and third. Then in the fourth chapter we get the topic of स्वाज्ञा and सुषुप्ति and even there is a question about the आधिष्ठान आत्मा and therefore we can say the fourth chapter has got पराविद्या in it. So if the first three chapters are अपराविद्या, in the fourth chapter we do have पराविद्या. And here the student asked five questions.

The first question was what all organs sleep during the dream. And the answer was given in the second मन्त्र. Except प्राण all organs sleep. प्राण and मनः. Here all organs refer to ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च. Because the question is regarding dream, so we should remember in dream अन्तःकरण is awake and therefore ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि sleep whereas प्राण and अन्तःकरण, i.e., the mind keep awake. That was in the second.

The second question was who wakes during the dream. And for that the answer was given in the third and fourth मन्त्र and the answer is that the प्राण and the mind keep awake and in this context alone अग्निठोत्र कृपना was given, very very complicated कृपना. One is यजमानः and one is गार्हपत्य अग्निः, आहवनीय अग्निः etc., if you can remember the details, it's fine, otherwise not at all necessary. What is the important point to remember is प्राण and mind keep awake during dream. Thus the second question was answered in the third and fourth मन्त्र.

Then the third question was who enjoys स्वप्नं, who enjoys the dream was the third question. The answer was given in fifth मन्त्र. And what is the answer? मनः. The mind enjoys the dream. Of course, when I say mind you should remember not क्षेपलम् मनः because mind in its pure form is जडम्, therefore you should understand as अभासम् मनः, चिदाभास व्याप्तम् मनः स्वप्नं अनुभवति. The mind which is

enlivened by, pervaded by the चैतन्यम् enjoys the स्वप्नः. Thus the third question was answered in fifth मन्त्रः.

Then the fourth question was who enjoys sleep. That is from स्वप्नः we come to सुषुप्तिः. And for this the answer was given in sixth मन्त्रः and this also the सुषुप्तिः also is enjoyed by the mind alone but in dormant form not an active mind but a लीनम् मनःः. That was not clearly mentioned but we should remember that. And when the mind is लीनम् that alone we call as कारण शरीरम्. Therefore, सुषुप्तिः is enjoyed by कारण शरीरम् and here also you should remember केवल कारण शरीरम् cannot enjoy सुषुप्तिः but कारण शरीरम् which is pervaded by चैतन्यम्. साभास कारणशरीरम् चैतन्ययुक्त कारणशरीरम्, चैतन्यव्याप्त कारणशरीरम्. In fact, that alone we call as प्राज्ञः.

आनन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पाठः ॥ माण्डूक्योपनिषद् ५ ॥

We saw in on माण्डूक्य. So that alone is आनन्दभुक्, सुषुप्तिभुक्. Thus सुषुप्तिः belongs to प्राज्ञः or कारण शरीरम्.

Then came fifth that is the last and the most important question which alone is ब्रह्मविद्या or आत्मविद्या. And what is that question? Where do all of them resolve? What is the substratum into which all these things - ज्ञानेनिद्रयाणि कर्मनिद्रयाणि - all of them? And for this question the answer was given in three मन्त्रःs, seven to nine. And the answer is that the आत्मा, the तुरीयम् alone into which everything

resolves, for which the त्रिपुटि was explained. Everything that is to be seen and the seer, heard and the hearer, smelt and the smeller, in fact, all the त्रिपुटिस and not only the त्रिपुटि even पञ्चभूतानि रथूल as well as सूक्ष्म. पृथिवी च पृथिवीमात्रा च आपः च आपोमात्रा च. Thus मात्रा referring to सूक्ष्मभूतानि as well as रथूलभूतानि as well as the त्रिपुटि all of them are resolved into that आत्मा. Thus the fifth question also has answered.

And then the फलम् is given in the last tenth and eleventh मन्त्र. The one who knows this आत्मा, this आत्मा means तुरीय आत्मा, अधिष्ठान रूप आत्मा, the one who knows स सर्वज्ञः भवति he becomes omniscient. In short, he becomes liberated. And it is because of the last question that this chapter is put under वेदान्त प्रकरण. All the other questions do not deal with पराविद्या but they are like stepping stones. Just as in माण्डूक्य when the उपनिषद् talked about विश्व, तैजस and प्राज्ञ certainly it is not पराविद्या because विश्व तैजस and प्राज्ञ are all अपरम् ब्रह्म but still we put them under पराविद्या because they become the stepping stone for पराविद्या just like अन्नमय कोश also comes under पराविद्या because it is a stepping stone to go to आत्मा. Similarly, प्राणमय कोश, similarly, here also. The other four questions do not directly deal with पराविद्या but they are stepping stones to पराविद्या which is the answer to the fifth question. So with this फलस्तुति, the fourth question also is over and now you have to imagine the fourth student also has gone back. Who is that?

सौर्यायणी. Now comes the fifth chapter, that is the fifth question asked by fifth student; not the fifth teacher but the एकः एव पितॄलाटः. So it is the first teacher only who is पितॄलाटः. So that we will read now.

पञ्चमः प्र॒णः

## Verse No. 5.1

अथ हैनं शैव्यः सत्यकामः पप्रच्छ । स यो ह वै तद्गवन्मनुष्येषु  
प्रायणान्तमोङ्कारमभिद्यायीत कतमं वाव स तेन लोकं  
जयतीति ॥ १ ॥

## Verse No. 5.2

तरमै स होवाच ।

So अथ ह. अथ शब्द आनन्दर्यार्थे, अनन्दरम्, thereafter. Whereafter? After the fourth question and after the student has been satisfied and has gone back and taken his seat. Because the student must be totally satisfied. Therefore after satisfactorily answering the student एनम् पिप्पलादम् एनम् refers to this same गुरु पिप्पलाद, शैव्यः सत्यकामः पप्रच्छ – the name of the fourth student is शैव्यः and he has got another name also सत्यकामः. Because we should remember every student in this प्र॒णोपनिषद् has got two-two names. So सुकेशा भारद्वाजः, शैव्यः सत्यकामः, सौर्यायणी गार्व्यः, कौसल्यः आ॒श्वलायनः, भर्वतः or वैदर्भिः, कबन्धी कात्यायनः each one has got two-two names. So these two together refer to one शिष्य only you should remember. And शैव्यः means he comes under शिष्बि, so शिष्बि परम्परा and he is called सत्यकामः as the very word shows सत्यम् एव कामः यस्य the one who always desires for the knowledge of truth, the one who is ever the truth seeker, पप्रच्छ. So this seems to be another सत्यकाम because there is another सत्यकाम जाबालः.

Here it is सत्यकाम शैब्यः. And he is asking the question, पूर्वच्छ. And what is the question? The question is regarding अँकार उपासनम्. So the fifth chapter is going to be the topic of अँकार उपासनम् or अँकार ध्यानम्. Then the question will come how can अँकार उपासना come under पराविद्या प्रकरणम्? See the first three chapters have talked about अपराविद्या. From the fourth chapter पराविद्या topic has started and the sixth chapter also is going to be पराविद्या only. So in between fifth also should be what? पराविद्या only. Then how is it that the teacher is unnecessarily interpolating the अँकार ध्यानम् उपासनम् topic here. उपासनम् comes under by पराविद्या or अपराविद्या? That we have to know first otherwise the question itself will not be understood, else we take it that everything is alright. So उपासना comes under अपराविद्या you should remember. Therefore, fourth chapter deals with पराविद्या, sixth chapter deals with पराविद्या, why is it that the fifth chapter suddenly dealing with अपराविद्या, उपासनम् you may ask. The answer is this. So here अँकार उपासनम् is introduced as a means for क्रममुक्तिः. अँकार उपासनम् is taught here as a means for क्रममुक्तिः. So here also the फलम् is what? मुक्तिः alone. So पराविद्या also here gives मुक्ति, अँकार उपासनम् also gives मुक्ति. मुक्ति maybe क्रमतः, the other one is अक्रमतः. अक्रमतः means here itself, not in the negative sense! सद्योमुक्ति. So since both have got a common फलम् of मुक्ति the अँकार उपासनम् is put here. That is the only idea. Ok. Now the student asks सः यः ह वै तत् भगवन्.

भगवन् is addressing the teacher, oh Lord पिप्पलाद! Because for a student गुरु is as good as Lord himself गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः and therefore he happily addresses the गुरु also has हे भगवन्, oh Lord! **यः मनुष्येषु ओङ्कारम् अभिध्यायीत** – suppose a person, among the people, मनुष्येषु मध्ये, निर्दारणे सप्तमी, among the people suppose there is a person ओङ्कारम् अभिध्यायीत – who meditates upon ओङ्कार, who practices ओङ्कार ध्यानम्. Ok. And that too how long? He puts a condition here. **प्रायण अन्तम्**. प्रायणम् means मरणम्. अन्तम् means up to, पर्यन्तम्. So प्रायण पर्यन्तम् means मरण पर्यन्तम् – till he dies he practices उपासनम्. So indirectly the student is hinting at a point here that any उपासना can give फलम् only if it is practiced up to death. So

तरमात्सर्वेषु कालेषु मामनुरमर युध्य च ।  
मरयर्पितमनोबुद्धिर्ममेवैष्यस्यसंशयम् ॥ गीता ८-७ ॥  
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ गीता ८-८ ॥

In fact in the eighth chapter we saw a person must practice the उपासना throughout the life and not only throughout the life the most important thing is अन्तकाले आपि.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ गीता ८-१३ ॥

So he has to remember the ओङ्कार, the ध्यानविषयम् and not only that so many other details are said. He has to withdraw all sense organs, not only at the time of उपासना but at the

time of मरणकालम् also he is supposed to withdraw all his sense organs, which means he should not suppose to allow any relatives to be around. So therefore remember generally what do we do? मरणकाले एव we call all the relatives and we want to give the final messages, which means we continue our attachment to the people and other things, which means we are more interested in people than the Lord. Therefore भगवान् said

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्वावभावितः ॥ गीता ८-६ ॥

Reaching Lord is not easy, if I have to reach the Lord at the end moment I should think of ईश्वर alone, which means whatever I have to tell friends and relatives I have tell beforehand itself and there afterwards I should dismiss all of them. That is what in भागवत always shown that he dismisses all of them. Even after dismissing memory will not go. Imagine if people are there how can we forget them. So we are supposed to forget all of them, withdraw all sense organs.

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।  
मूढन्याधायात्मनः प्राणमारिथतो योगधारणाम् ॥ गीता ८-१२ ॥

If you say I cannot do that कृष्ण will say you cannot get Lord. full stop. Then you may say I don't want Lord. Ok. That you tell. If you don't want Lord you can do that. Therefore one important condition is at the time of मरणम् we are not supposed to think of any one of these things. And he has to do

ॐकार ध्यानम् that is called प्रायण अन्तम् ॐकार ध्यानम्. So here also another beautiful point is hinted. प्रायण काले ॐकार ध्यानम् he didn't say. Because if I say मरणकाले ईश्वर ध्यानम् then what will people say? We shall see that time. It means not now. मरणकाले means what इदानिम् न कर्तव्यम्. So कृष्ण said if you can remember the Lord at the time of death it is wonderful but if you have to remember at that time तस्मात् सर्वेषु कालेषु it has to be started right now and that is why he says प्रायण अन्तम्, it is a beautiful term, प्रायण पर्यन्तम् which means beginning from now up to death even at the time of death. So therefore we have to do rehearsals. This is called मरण उपासना. Imagine our own death and how I am going to miss all the people; don't get angry with me, remember we are all fine now however fine we are one day that terrible day has to come for which we have to prepare. So मरण उपासना is supposed to be very important. Don't we prepare for the birth of a child. Isn't it right from the marriage there are waiting for the child only and there afterwards even before the child is born. So therefore so he doesn't have even a wife but he has started thinking what name should be given to the child. So if we prepare that much for naming the grandson even when the son is not yet married shouldn't we prepared for the death. If not somebody else's our own death. Thus मरण उपासना is a every important thing that everyone has to practice. Imagine our own death and tell that I am ready to separate from all these people. I have lived with them

for such a long time and we have to get separated which is a fact, no doubt they have been very good to me, very dear to me but the time has come when I have to quit all of them. Thus death rehearsal is a very important thing and at that time I should also say

अतिभीषण कटुभाषण यमकिङ्करपटली कृतताडन  
परिपीडनमरणागमसमये । उमया सह मम चेतसि यमशासन  
निवसन् शिवशङ्कर शिवशङ्कर हर मे हर दुरितम् ॥  
श्रीशिवशङ्कर अथवा यमभय निवारणस्तोत्रम् १ ॥

शङ्कराचार्य writes eight ष्लोकs like this beautifully. So when the time of death comes and when choking happens, blood pleasure and all all kinds of things come, I should not think of people from whom I am going to be separated, हरशङ्कर शिवशङ्कर I should remember my इष्टदेवता at the time. Therefore, प्रायण अन्तम् if I have to do उपासना I should do rehearsal of the death otherwise there is no way at all. So if a person does that ऊँकार ध्यानम्. Ok. And here शङ्कराचार्य also hints at another point. When the concentration or ध्यानम् comes automatically योगशास्त्र also comes into picture. Because ध्यानम् happens to be one of the limbs of अष्टाङ्गयोग – यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान and समाधि. So ध्यानम् happens to be the seventh limb of the eight limbed अष्टाङ्गयोग. So which means if I have to concentrate the mind on one thing I should have discipline in my external action which is called यम नियम, यम नियम stands for external disciplines, following the

do's and don'ts; आसन is physical discipline; प्राणायाम is breathing discipline; प्रत्याहार is sense-discipline; धारण is mind discipline. Thus discipline at action level - यम and नियम, discipline at body level - आसन, discipline at breathing level - प्राणायाम, discipline at sense level - प्रत्याहार, discipline at mind level - धारण, concentration. So शङ्कराचार्य says if a person has to do ऊँकार ध्यानम् or for that matter any ध्यानम् he must go through all disciplines otherwise when I try to sit and meditate you know what happens either the physical body is restless or the mind is restless. Why physical body becomes restless? Because it is indisciplined, it cannot sit for half an hour without changing the position. Physical discipline is not there or if mental discipline is not there the mind wanders. By practice of all these disciplines if a person practices the अभिध्यानम्, intense meditation. ध्यानम् means meditation. अभि means what? Intense that is sincere, committed, not a casual one but it is a sincere one. अभितः ध्यानम्. And there is another meaning also for that. ध्यानम् itself they divide into two. A type of ध्यानम् in which I see the deity as separate from me and another type of ध्यानम् in which I see the deity as identical with me.

अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणवापाम् ।  
अणिमादिभिरावृतां मयूरखैरहमित्येव विभावये भवानीम् ॥

अहम् इत्येव न तु सा इति अहम् इत्येव विभावये भवानीम्. यो असावादित्यो ब्रह्मा । ब्रह्मैवाहमस्मि ॥ In सन्द्यावन्दनम् also there is a उपासना alone. But what type of उपासना? अभेद

उपासना. सन्द्यावन्दनम् is अभेद उपासनम्. So in अभेद उपासनम् I don't see the deity as different from me but I see the deity as identical with me. I imagine the deity as identical with me. This is called अभेद ध्यानम्. But here also we should remember a point. I imagine the Lord as identical with me then alone it is called उपासनम्. But suppose I know the Lord is identical with me it is not called उपासनम्. It is what? ज्ञानम्. Once it is a ज्ञानम् there is no question of repetition, it is understood. There afterwards daily you need not say अहम् ब्रह्मार्थम्, अहम् ब्रह्मार्थम् because it is a fact for me. Just as you need not tell someone 'you please come here I will give you an important news, I am a human being.' If I say what will people doubt? Oh this fellow has got doubt. Therefore just as I don't have a doubt regarding my मनुष्यत्वम् if I know अहम् ईश्वरोऽस्मि it is called अभेद ज्ञानम् but if I imagine I am ईश्वरः it is called उपासनम्. उपासनम् doesn't require विचार, ज्ञानम् requires विचार. So here we are talking about what? Not अभेद ज्ञानम् but अभेद उपासनम्. अभेद उपासनस्य फलम् क्रममुक्तिः अभेद ज्ञानस्य फलम् सद्योमुक्तिः, जीवन्मुक्तिः. Thus we should always distinguish the अभेद उपासना and अभेद ज्ञानम्. Here अभेद उपासना is pointed out and for that purpose alone the अभि word is used. This अभिध्यानम् means अभितः अभेदेन ध्यानम् करोति. Ok. What will be the फलम्? कर्तमम् वाव सः लोकम् जयति – which particular लोक such an उपासक attains. Because many लोकs are there भूलोक, भुवर्लोक, सुवर्लोक up to ब्रह्मलोक पर्यन्तम्. Which लोक does that

person attain? तेन. तेन means what? तेन उपासनेन, तेन ध्यानेन, तेन अँकार ध्यानेन, through that अँकार ध्यानम् which particular लोक does he attains? So from this itself it is very clear that he doesn't attain मोक्ष, because which particular लोक he attains is the question that means उपासक will go to one लोक or the other, he may go to the highest लोक but उपासना itself does not give मोक्ष फलम्. Then you may ask a question, how do you contradict yourself? So you say उपासना gives only लोक, it cannot give मोक्ष you say. A few minutes before only you said उपासना gives क्रममुक्ति. In one place you say it will not give मुक्ति, in another place you say it will give क्रममुक्ति. How do you reconcile both statements? Remember उपासना does not give मुक्ति. And even when I say क्रममुक्ति, उपासना takes a person only up to ब्रह्मलोक and from ब्रह्मलोक also he has to gain आत्मज्ञानम् for getting मोक्ष. There also मोक्ष comes through what? ज्ञानम् द्वारा only. Therefore, उपासना takes ब्रह्मलोक, in ब्रह्मलोक he will get ज्ञानम् and ज्ञान द्वारा he will attain मुक्ति and therefore we will say figuratively that उपासना gives क्रममुक्ति. We should remember न तु साक्षात् परन्तु ज्ञान द्वारा क्रममुक्तिम् दास्यति न तु साक्षात्. It is not साक्षात् साधनम्, it is only परम्परा साधना for क्रममुक्ति. So therefore he asks question, सः कतम् लोकम् जयति attains. इति. इति should be end of the inverted commas. You have to connect with इति पप्रच्छ. Thus the fifth student सत्यकाम asked पिप्पलाद्. तस्मै सः ह उवाच. So तस्मै शिष्याय सत्यकामाय – to that disciple सत्यकाम,

सः पिप्पलादः उवाच – so that teacher पिप्पलाद answered in the following way. What is the answer? We will read the second मञ्त्र.

**एतद्दै सत्यकामं परं चापरं च ब्रह्म यदोऽकारः ।  
तत्स्माद्गुणानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥**

First he talks about अँकार's glory. He says that अँकार has got unique glory that it can represent the अपरम् ब्रह्म or सगुणम् ब्रह्म and it can also represent परमब्रह्म or निर्गुणम् ब्रह्म, which is the unique glory. Because if you take any other name of the Lord each name represent only the अपरम् ब्रह्म, यम, when you take that particular word it is referring to one सगुण ईश्वर alone, कृष्ण refers to one सगुण ईश्वर alone, शिव represents another सगुण ईश्वर alone, thus all these words can represent सगुण ईश्वर alone whereas अँकार is a beautiful symbol for both अपरम् ब्रह्म as well as परमब्रह्म.

**एतद्दृश्येवाक्षरं ब्रह्म एतद्दृश्येवाक्षरं परम् । ॥ कठोपनिषद् १-२-१६  
॥**

In the कठोपनिषद् also it was mentioned. One अँकार symbolizes both अपरम् and परम्. And if you ask how can one अँकार symbolize both? We have already seen the answer in which उपनिषद् माण्डूक्य उपनिषद् that अँकार has got four मात्राs – अकार, उकार, मकार this three मात्राs represent सगुणम् but अमात्रः चतुर्थः represent निर्गुणम् we have seen and therefore I am not going to those details, we have already seen. Therefore the teacher says यत् एतत् वै परम् च अपरम् च

**ब्रह्म** – that which is known as अपरम् ब्रह्म and परम्ब्रह्म, अपरम् representing सगुणम्, सोपाधिकम्, सविशेषम्, सविकारम् etc., and परम् representing निर्गुणम्, निरुपाधिकम्, निर्विशेषम्, निराकारम्, निर्विकारम् everything. And literally the word अपरम् means what? Inferior. परम् means what? Superior. Therefore सगुणम् ब्रह्म is supposed to be inferior ब्रह्मत् because सगुण ब्रह्म cannot give liberation, सगुण ब्रह्म has the maximum power to take two ब्रह्मलोक alone. Only निर्गुण ब्रह्म has got the मोक्षा, It alone is the मोक्षा साधनम् and therefore निर्गुणम् ब्रह्म is supposed to be superior. Because we always feel सगुणम् ब्रह्म is superior because निर्गुणम् ब्रह्म doesn't have गुण. सगुण ब्रह्म has got गुण. Therefore what निर्गुणम् ब्रह्म doesn't have that सगुण ब्रह्म has. Therefore that which has got must be superior to that which doesn't have. Isn't it? I am having money and you are not, suppose. So who will be naturally richer? The one who has is always plus and the one who doesn't have is minus. Plus is superior or minus is superior? Plus alone is superior. Therefore सगुण has got गुणम् and निर्गुण doesn't have the गुणम्, therefore सगुण is supposed to be good. It is not like that. In वेदान्त everything is उत्ती. Because to have गुण is to have limitation. Therefore any attribute is supposed to be limiting property. If you say it is red, it automatically means it is not blue, it is not orange, it is not white, it is not anything. You say if it is male it means it is not a female, if it is a man it means it is not an animal or plant. Thus every property you give is the negation of infinite

other properties. Therefore you think it is a positive thing but really speaking every विशेषणम् gives limitation alone. therefore, सगुण ब्रह्म has to be the अपरम्, inferior alone. That has been discussed in the twelfth chapter also.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते । ॥ गीता १२-३ ॥

Those who meditate upon अक्षरम् ब्रह्म they get liberation. यत् स ॐकारः. We have to supply स. So, यत् एतत् परम् च अपरम् च ब्रह्म, that which is परमब्रह्म and अपरम् ब्रह्म, that one is ॐकारः. That one is ॐकारः means that one is represented by ॐकारः. Ok. What is the essence of this statement? It means ॐकार is a symbol for both सगुणम् and निर्गुणम् ब्रह्म. In संस्कृत symbol is called what? आलम्बनम्. And आलम्बनम् symbol is divided into two, do you remember? प्रतिमा आलम्बनम् and प्रतीक आलम्बनम्. Any symbol which is got a clear shape, form like a कृष्ण, राम etc., that is called प्रतिमा आलम्बनम्. That which does not have limbs like शिवलिङ्ग, शालग्राम etc., they are all said to be प्रतीक आलम्बनम्. And ॐकार comes under प्रतीक आलम्बनम् because it doesn't have limbs like hands, legs etc. So therefore, ॐकार is a प्रतीक आलम्बनम् for both अपरम् and परमब्रह्म. And therefore what? तस्मात्. So, यस्मात् ॐकारः पर-अपर ब्रह्मणोः उभयरस्यापि आलम्बनम् तस्मात् विद्वान्. विद्वान् here refers to उपासक. So any उपासक एकतरम् अन्वेति – can attain oneness. एकतरम् means what? ऐत्यम् merger, oneness. Oneness with what? That is not said here, you have to supply. Oneness with अपरम् ब्रह्म as well as

परम्ब्रह्म. Therefore any उपासक can attain either परम्ब्रह्म ऐक्यम् or अपरम् ब्रह्म ऐक्यम् either way you can get. Through what? एतेन आयतनेन – by resorting to ओंकार उपासना. So by resorting to the ओंकार उपासना a person can attain either परम्ब्रह्म or अपरम् ब्रह्म. It all depends upon what type of उपासना he does. Those details will come later. Otherwise we will wonder how can the same ओंकार give two types of different results? Therefore the teacher will point out even though the उपासक may do ओंकार उपासना, within that ओंकार उपासना itself we are going to see divisions like अकार प्रधान ओंकार उपासना, उकार प्रधान ओंकार उपासना, मकार प्रधान ओंकार उपासना thus we will divide into three divisions and each type of उपासना will give each type of result. That is going to be said later, therefore according to the type of उपासना a विद्वान् practices he can attain the relevant result. Therefore, विद्वान् उपासकः एतेन एव आयतनेन here आयतनम् means what? आलम्बनम्, प्रतीकम्. And एतेन refers to what? ओंकारेण. Therefore, एतेन एव आयतनेन that means ओंकार प्रतीकेन एव – by resorting to ओंकार symbol itself एकतरम् अन्वेति – he attains oneness. With what? You have to supply, अपरम् ब्रह्मण परम्ब्रह्मण सह एकतरम् अन्वेति. And here you should understand when we say he attains oneness अपरम् ब्रह्म that is through उपासना he goes to those and those लोकs, those and those देवतास but when I say by another type of उपासना he attains ऐक्यम् with परम्ब्रह्म it is referring to क्रममुक्ति. Because in the ओंकार उपासना topic

सद्योमुक्ति topic will not come at all. So through one type of उपासना he will attain various लोकs through another type of उपासना he will attain क्रममुक्ति. Through no type of उपासना he can attain सद्योमुक्ति. So therefore, one gives ऐक्यम् with अपरम् ब्रह्म another gives ऐक्यम् with परमब्रह्म. कथम्? क्रममुक्तिद्वारा it gives with परमब्रह्म. That is to be understood. Ok. Here afterwards the teacher will divide into three अकार, उकार and मकार and certain comparison are going to come. Those comparisons I will just introduce later the मन्त्राः will be easier. अकार indicates मनुष्यलोकम्, which is भूतोक; उकार indicates सोमलोकम् otherwise called अन्तरिक्षलोकम् or भुवर्लोक; भूतोकम् represented by अकार. भुवर्लोक represented by उकार. भुवर्लोक otherwise alone is called सोमलोक or अन्तरिक्षलोक all the three are synonyms. And मकार represents सुवर्लोक otherwise called ब्रह्मलोक. Thus अकार उपासना will take him to भूतोक, उकार उपासना will take him to भुवर्लोक, मकार उपासना will take him to सुवर्लोक or ब्रह्मलोक, which will lead him to क्रममुक्ति because once he goes to ब्रह्मलोक he will get क्रममुक्ति. And अकार represents ऋवेद, उकार represents यजुर्वेद and मकार represents सामवेद. And therefore we will see ऋवेद will take this person to भूतोक, यजुर्वेद will take this person to भुवर्लोक, सामवेद will take this person to सुवर्लोक. And some commentators later also compare that when the अकार उपासना is done it should be identified with विश्व or विराट and when उकार उपासना is done it is identified with तैजसा or छिरण्यगर्भ and in मकार

उपासना it should be identified with प्राज्ञः or ईश्वर. Thus if a person practices अकार प्रधान ॐकार उपासना - मनुष्यलोकम् उकार प्रधान ॐकार उपासना - सोमलोकम् मकार प्रधान ॐकार उपासना - ब्रह्मलोकम् and तदृद्गुर क्रममुक्ति. This is going to be the topic in the following मन्त्रas, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णत्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं शैब्यः सत्यकामः पप्रत्ति । स यो ह वै तद्वगवन्मनुष्येषु  
प्रायणान्तमोऽकारमभिद्यायीत कतमं वाव स तेन लोकं  
जयतीति ॥ १ ॥

तरमै स होवाच । एतद्दै सत्यकाम परं चापरं च ब्रह्म यदोऽकारः ।  
तरमादिद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

In this section the student सत्यकाम asks पिप्पलाद about ओँकार उपासना and thus the whole section is going to deal with ओँकार उपासना which will lead to क्रममुक्तिः. And since ओँकार उपासना leads to क्रममुक्ति this also comes under वेदान्त topic alone because वेदान्त is dealing with मुक्ति, ओँकार उपासना also, at least indirectly, is going to give मुक्ति, therefore मुक्तिखपफलसामान्यात् both comes under the same वेदान्त section. Whereas other types of उपासना cannot come under वेदान्त section because other types of उपासना leads to only अमुक्ति, i.e., संसार फलम्. They give स्वर्गलोक or any other worldly benefit. therefore, other उपासना's come under the अपराविद्या whereas ओँकार उपासना also discussed under पराविद्या because it gives क्रममुक्तिः. And the teacher introduces the ओँकार and its glory in the second मन्त्र. The glory of ओँकार is that it stands for both अपरम्ब्रह्म and परम्ब्रह्म. So एतद्दै सत्यकाम परं चापरं च ब्रह्म. So it is a symbol for both परम् and अपरम् ब्रह्म. And since it is a symbol for both a seeker can make use of ओँकार for the attainment of both. So if a person wants अपरम् ब्रह्म then also he can use ओँकार, if he wants परम्ब्रह्म then also he can use

ॐकार. It is useful for both. That is what he said विद्वान् एतेन आयतनेन so through this very आयतनम्, आयतनम् means प्रतीकम्, प्रतीकम् means symbol, through this one symbol एकतरम् अन्वेति a person can get ऐत्यम् either with अपरम् ब्रह्म or with परमब्रह्म. So this is प्रतिज्ञाख्यपम् वाक्यम्. So, प्रतिज्ञाख्यपम् means what? A statement which has to be explained. So how ॐकार can take a person to अपरम् ब्रह्म and how ॐकार can take the परमब्रह्म, the details have not been given. He has only said अपरम् and परमब्रह्म can be reached through ॐकार. How, it is going to be explained in the following मन्त्रIs. Therefore, from the third मन्त्र onwards the actual discussion, ॐकार उपासना begins. we will read.

### Verse No. 5.3

स यदेकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव  
जगत्यामग्निसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र  
तपसा ब्रह्मवर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३ ॥

Now here begins the ॐकार उपासना. Three types of ॐकार उपासना are going to be mentioned here. One is एकमात्र विशिष्ट ॐकार उपासनम् that is an ॐकार उपासनम् when a person concentrates on अकार alone. So a ॐकार उपासना in which a person concentrates upon, meditates upon एकमात्र only that is अकार only. And in the next मन्त्र he will talk about द्विमात्र विशिष्ट ॐकार उपासनम्, so in which a person does उपासना concentrating on two मात्रIs only अकार-उकारौ and then finally he will talk about third type of उपासना when a person does a परिपूर्ण ॐकार उपासनम्. That is त्रिमात्र

विशिष्ट अँकार उपासनम्. That is अकार उकार मकार all the three are employed. And then फलम् also vary. For the first उपासना मनुष्यलोकम्, for the second उपासना पितृलोकम्, for the third उपासना ब्रह्मलोकम्. Otherwise known as first उपासना gives भूतोकम्, second उपासना gives भुवर्लोक, third उपासना gives सुवर्लोकम्, सुवर्लोकम् standing for ब्रह्मलोक itself. So भूः भुवः सुवः. And in the first उपासना the फलम् is given by ऋवेद, for the second उपासना the फलम् is given by यजुर्वेद, for the third उपासना the फलम् is given by सामवेद. Thus all three-three will have to come. So the three वेदs take to three different लोकs according to three different मात्राIs. Ok. And then further explanation also is given that is अकार represents विश्व or विराट, उकार represents तैजस or हिरण्यगर्भ and मकार represents प्राज्ञः or ईश्वर and therefore when अकार उपासना is done then he concentrates on विश्व, when उकार उपासना is done he concentrates on हिरण्यगर्भ and when मकार उपासना is done he concentrates on ईश्वर. Thus these three उपासनाIs must be comparatively studied then alone it becomes clearer. Now we will go one after the another. **अः यदि एकमात्रम् अभिध्यायीत.** You have to supply the word अँकारम्. एकमात्रम् अँकारम् अभिध्यायीत. If a person meditates upon अँकार consisting of एकमात्र only, बहुव्रीहि, एक मात्र यस्मिन् सः अँकारः एकमात्रः अँकारः. Then not only he does that उपासना and he wants to say to what extent the उपासना has to be done. See it is said in the उपासना शास्त्रम् that the culmination of उपासना is when the

उपासक completely gets absorbed in the उपास्यम्. Then alone the उपासना is supposed to be completed, then alone फलप्राप्ति will come. So if राम उपासना should reach its culmination I should do the उपासना where राम is उपास्य देवता and the उपासना must reach a stage where I have forgotten everything else the राम देवता alone is there, this alone in योगशास्त्र is called सविकल्प समाधिः and even that is not enough because when he reaches सविकल्प समाधिः अवस्था also he has forgotten all other things, he is absorbed in राम देवता but still he is standing separate as उपासक and this सविकल्प समाधिः should progress into निर्विकल्पक समाधिः in which

ध्यातृद्याने परित्यज्य क्रमाद्दयेयैकगोचरम् । ॥ पञ्चदशी १-५७ ॥

Where he should become absorbed in the ध्येय विषय which they call as निर्विकल्पक समाधिः. And this is called the उपास्य देवता साक्षात्कार. The word साक्षात्कार is used in उपासनाकाण्ड also, not only in ज्ञानम् अठम् ब्रह्मारिम् is called साक्षात्कार. But in the उपासना section also there is something called साक्षात्कार. साक्षात्कार means निर्विकल्पक समाधिः in which the उपासक is totally absorbed in the उपास्य where उपास्य उपासक भेद doesn't exist. And only then उपासना is supposed to be culminated and only then उपासना फलम् will be got. What is that? A person will go to राम or will get whatever be the देवता he is meditating. And here also the अकार उपासना is pointed out. In this अकार उपासना a person must get completely absorbed साक्षात्कार पर्यन्तम्

उपासना कर्तव्य that I said here. सः संवेदितः तेन will be taken out later and when the उपासक gets enlightened in the उपासना, gets absorbed in the उपास्य विषय because remember उपासना means the entire योगशास्त्र will come. सविकल्प समाधि, निर्विकल्पक समाधि all topics will come when उपासना topic comes. Whereas in the वेदान्त we don't give importance to सविकल्प or निर्विकल्पक समाधि in वेदान्त wisdom plays the important role, understanding plays the important role. Here we are talking about उपासना and therefore समाधि सविकल्प निर्विकल्पक etc., comes. Some people connect समाधि to वेदान्त ज्ञानम् which is not at all correct. In वेदान्त ज्ञानम् the सविकल्प निर्विकल्पक समाधि do not play the role there the शास्त्र प्रमाणम् plays the important role. In उपासना section alone the समाधि etc., plays an important role. So therefore सः संवेदितः भवति. And when he gets absorbed in the अकार विशिष्ट ऊँकारम् then what is the फलम्? तेन एव means तेन उपासनेन, तेन आक्षात्कार पर्यन्त उपासनेन – by that उपासना which had culminated in the absorption समाधि. What फलम् he gets? जनत्याम् अभिसम्पद्यते – the फलम् is that he will be getting again जन्म in this लोक. So the फलम् is पुनर्जन्म as मनुष्य himself. Or पुनर्जन्म in the भूलोक itself. So that means you can avoid lower जन्मS. So the फलम् of अकार विशिष्ट ऊँकार उपासना is he will not be reborn as animals, he will not be reborn as plants, he will not be reborn in अतल वितल सुतल रसातल मठातल तलातल पातालारब्याः, so he will not be born

in the Netherlands, ok, lower worlds, ok he will not be born in the lower worlds, he will be again born in जगती. जगत्याम् means of भूलोके, पृथिव्याम्. जगत्याम् word came in ईशावस्योपनिषद् यत्किञ्च जगत्यां जगत्। Ok. When will he born a मनुष्य again? तूर्णम् एव. तूर्णम् एव means what? Immediately, without hanging here and there, you will be again born as a मनुष्य, he will be born again in भूलोक. Now this itself is explained clearly in the next line. तम् ऋचः मनुष्यलोकम् उपनयन्ते – so the ऋब्बेद which is the presiding deity of अकार because he has done अकार विशिष्ट उपासना and therefore अकार देवता ऋब्बेद is there and that ऋब्बेद देवता मनुष्यलोकम् उपनयन्ते takes into the मनुष्यलोक. So previously it was said भूलोक because in भूलोक also any other type of जन्म is possible and therefore the उपनिषद्, the teacher specifies in the भूलोकम् also he will be born as मनुष्यः. So ऋब्बेद takes him to मनुष्यलोकम्. Ok. But even after being born as a मनुष्य a person can lead a dirty, useless, अधार्मिक life can be led. Then what is the use of मनुष्य जन्म? So here he says, no, he will be born as a noble वैदिक मनुष्यः. सः तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नः भवति – so there also being born as a मनुष्य he will be full of, he will be rich with all these things. What are they? तपस्, तपस् means discipline. So he will be following all the वैदिक धर्म and ब्रह्मचर्येण and he will also have ब्रह्मचर्यम्, again discipline, इन्द्रिय निग्रह, and also श्रद्धया, श्रद्धा means faith in the scriptures. In short he will be a noble, धार्मिक, religious

human being and being such an human being सः माहिमानम्  
**अनुभवति** – he enjoys the glory of मनुष्य जन्म. मनुष्य जन्म becomes enjoyable when श्रद्धा तपस् ब्रह्मचर्यम् if they are there मनुष्यलोक is enjoyable, if these three things are not there the same मनुष्य जन्म becomes दुःखात्मकम् only. Ok. Then you may ask if श्रद्धा तपस् etc., are not there problem will not come, you may ask. Problems do come to such a person also because he is also a human being but these problems will not be problems for him because of the श्रद्धा etc., he has got a proper attitude, therefore he is insulated by this proper श्रद्धा etc. And therefore he enjoys मनुष्य जन्म. That is the advantage of a religious person. Religious person also suffers, irreligious person also suffers. But for an irreligious person suffering causes mental agony whereas for a religious person he has got the shock absorber. That is why it is said माहिमानम् अनुभवति he enjoys the glory of मनुष्य जन्म. This is the first उपासना. So अकार विशिष्ट अँकार उपासना is the साधनम् and the फलम् is मनुष्य जन्म प्राप्तिः and the means is ऋषेऽ. ऋषेऽ takes him to मनुष्य जन्म. Ok. Now come to the second अँकार उपासना.

#### Verse No. 5.4

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते  
 सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

On the other hand यदि द्विमात्रेण. यदि द्विमात्रेण we have to read it as यदि द्विमात्रम्. Because in the previous मन्त्र it is एकमात्रम्. So in keeping with that here also it must be

द्विमात्रम् तृतीया विभक्तिं must be converted into द्वितीया विभक्तिं इत्यर्थः. And then you have to supply अँकारम् अभिध्यायीत. So which means the full sentence will read यदि द्विमात्रम् अँकारम् अभिध्यायीत – if a person meditates on अँकार consisting of द्विमात्रम् that is अकार and उकार. Then what is the फलम्? मनसि सम्पद्यते. Here मनस् represents the intermediary world. So previously जगत्याम् it was said which indicated भूलोक, now here मनसि represents the भुवर्लोक or सोमलोक or intermediary world. Ok. But how if you ask I will have to give a complicated explanation. In which dictionary is the mind said to be as intermediary world, you may ask. What is मनस्? मनस्. So how do you say intermediary world? So शङ्कराचार्य gives मनस् is स्वप्नं प्रधानं. Isn't it? जाग्रदत्वस्था is स्थूलशरीरं प्रधानं. In मनस् you get स्वप्नं because स्वप्नं is purely experienced by the mind alone and स्वप्नं is supposed to be the intermediary world between जाग्रत् प्रपञ्च and सुषिष्ठि प्रपञ्च and therefore मनस् indicates स्वप्नं प्रपञ्च, स्वप्नं प्रपञ्च indicates intermediary world. Or you can give an alternative explanation. मनस् has got the देवता of चन्द्रः, मनसो देवः चन्द्रमाः. And चन्द्र represents intermediary world, सोमलोकम् represents intermediary world. And therefore in short मनसि सम्पद्यते means he attains the intermediary world. Ok. Now that itself is explained farther. सः यजुर्भिः अन्तरिक्षम् सोमलोकम् उन्नीयते. अन्तरिक्षम् must be connected with सोमलोकम्. सः यजुर्भिः अन्तरिक्षम् सोमलोकम् उन्नीयते. So that उपासक is taken to the सोमलोक otherwise called

भुवर्लोक. And where is the सोमलोक? अन्तरिक्षाम् which is the intermediary world because भुवर्लोक is between भूलोक and सुवर्लोक and therefore अन्तरिक्षम् means अन्तरिक्षतम् सोमलोकम्. So he is taken to the intermediary world of सोमलोक. Through what? यजुर्विः – through the यजुर्वेद देवता, which presides over उकार. Previously it was ऋष्वेद देवता which was presiding over अकार, now यजुर्वेद देवता presiding over उकार. Then what happens to him thereafter. **सः सोमलोके विभूतिम् अनुभुय** – so in that सोमलोक, which is known as अन्तरिक्षलोक, which is known as भुवर्लोक, which is known as पितॄलोक these are all synonyms only. So in that पितॄलोक or सोमलोक, विभूतिम् अनुभुय – he enjoys the glories and powers. Because remember going to सोमलोक is becoming a देवता and as a देवता lot of powers are there and that is why श्राद्धम् etc., are done because the पिता maybe a ordinary human being while living, the moment he becomes a departed soul, a पितॄ देवता he bless us. And therefore we say विभूतिः. And that is why in तैतिरीय also ते ये शतमाजानजानां देवानामानन्दाः | etc., पितॄs are put in a higher लोक with higher आनन्द also, we saw in ब्रह्मानन्द वर्णी. There afterwards what happens? **पुनः आवर्तते.**

ते तं भुवत्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्नितं । ॥ गीता ४-२१ ॥

they will have to come back. And incidentally you should remember the मार्ग also. What is the मार्ग? कृष्णगति. For उकार प्रधान or उकार द्विमात्र विशिष्ट ऊँकार उपासना the

फलम् is कृष्णगति. कृष्णगति द्वारा सोमलोकम् प्राप्नोति तदनन्तरम् पुनरावर्तते. Ok. Now the second type of ॐकार उपासना is over. Now the third type is going to come. Now you can easily guess the third type. It must be त्रिमात्र. And what वेद is left out? सामवेद. And what गति is left out? शुक्लगति. And he will go to ब्रह्मलोक otherwise known as सूर्यलोक, otherwise known as सुवर्लोक, all these are synonyms. Ok. Now we will read.

### Verse No. 5.5

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्नना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षाते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

So यः पुनः एतम् त्रिमात्रेण. So here also त्रिमात्रेण is there in तृतीया विभक्ति. We have to convert to द्वितीया त्रिमात्रम् ॐकारम्, you have to supply ॐकारम् आभिध्यायीत. So यः पुनः एतम् त्रिमात्रम् ॐकारम् आभिध्यायीत. So on the other hand that person who meditates upon त्रिमात्र विशिष्ट ॐकारः, that means full ॐकार इत्यर्थः. And that is what the teacher himself says, एतेनैव अक्षरेण – with the whole ॐकार अक्षर. एतेनैव means with the full ॐकार. So thus the one who meditates upon the पूर्ण ॐकार. So here what is the प्रधानम्? अकार उकार मकार is also included. In the अकार it

is identified with विराट्, in the उकार् it is identified with द्विरण्यगर्भं and in the मकार् it is identified with ईश्वरः. That is said here परम् पुरुषम् अभिध्यायीत – as identical with the परम् पुरुषः. So परम् पुरुषः does not here mean निर्गुणम्. परम् पुरुषः means of these three this is ईश्वरः, i.e., माया विशिष्ट ब्रह्म, समस्ति कारणशरीर विशिष्टम् ब्रह्म. So in the first one it was समस्ति रथूलशरीर विशिष्टम् ब्रह्म, the second समस्ति सूक्ष्मशरीर विशिष्टम् ब्रह्म. here it is समस्ति कारणशरीर विशिष्टम् ब्रह्म. I am not explaining because I am taking for granted you are all old students, any new students are there I am sorry. Ok. परम् पुरुषम् अभिध्यायीत –those who meditates upon the highest सगुण ईश्वर. What is the फलम्? सः तेजसि सूर्ये सम्पन्नः – he attains the सूर्यलोकम्, which is तेजस् effulgent. So for the first one जगत्याम् सम्पन्नः, for the second one मनसि सम्पन्नः, मनस् representing intermediary world and here सूर्ये सम्पन्नः means the highest world. That itself is explained. So next sentence will see later, dropping the next sentence will take the later portions. सः सामाभिः ब्रह्मलोकम् उन्नीयते. सः – that उपासक, ब्रह्मलोकम् उन्नीयते – is taken to ब्रह्मलोक, otherwise known as सुवर्लोक, otherwise known as सूर्यलोक, which is the highest लोक. By which वेद? सामाभिः – through the सामवेद देवता he is taken to ब्रह्मलोकम्. And what is the greatness of ब्रह्मलोकम्? In ब्रह्मलोक the पाप are supposed to be minimum, it is free from all the पापम्, all the पापम् means except the लोश all the पापम् are gone in ब्रह्मलोक because higher the लोक lesser the

पापम्‌s. Therefore, the least पापम्‌ is in what? ब्रह्मलोक. Total freedom from पापम्‌ when? आत्मज्ञानेन. So here we are talking about उपासनम्‌ and therefore remember by going to ब्रह्मलोक a person gets almost purity like gold and all they say, so therefore chemically pure gold is supposed to be 99.9999 percent that is ब्रह्मलोक. That is said here, सः पाप्मना विनिर्मुक्तः भवति – that person who goes to ब्रह्मलोक becomes free from all the पापs. So,

तपःशङ्के ये ह्युपवसन्त्यरण्ये  
 शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।  
 सूर्यदारेण ते विरजाः प्रयान्ति  
 यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषद् १-२-११ ॥

came in मुण्डकोपनिषद् just before परीक्ष्य लोकान्. ते विरजाः प्रयान्ति. विरजाः means the same idea, free from all the पापम्‌s. सः पाप्मना विनिर्मुक्तः भवति. ह वै is only अवधारणम्‌ emphasis. So definitely he becomes free from पाप. How? For that an example is given. What is that? Just as a snake gets completely freed from its skin, the skin belongs to the snake but once the snake grows out, once it has become sufficiently grown up, after sometime what happens, that skin which was closely connected with the snake gets completely detached from the snake, it is so totally detached that the snake can smoothly remove the skin without getting any wound or blood or anything like a dress it can remove. Similarly, now पापs are closely sticking to us, like a skin it is all over, all over it is there. But once we do उपासना and go to ब्रह्मलोक in fact,

while going to ब्रह्मलोक what are we doing, all these things are sloughed off, so it drops there down, similarly पादोदरः. पादोदरः means what? Snake. Because for snake what is the leg? उदरः एव पादः यस्य सः पादोदरः. So that for which the chest itself, the front portion of the body itself serves as feet is called पादोदरः. That's why it is called by other name उरगः. उरगात् गच्छति इति उरगः. So this snake त्वचा विनिर्मुच्यते – so just as it gets freed from its skin smoothly, effortlessly, without any strain or difficulty how the snake gets freed from its skin in the same manner the उपासक gets freed from the skin of पापम्, the पाप layers go away from him. ok. So therefore अकार विशिष्ट ऊँकारेण उपासना मनुष्य प्राप्तिः, उकार विशिष्ट ऊँकारेण or द्विमात्र विशिष्ट ऊँकारेण स्वर्णलोक or सोमलोक प्राप्तिः, and त्रिमात्र विशिष्ट ऊँकारेण ब्रह्मलोक प्राप्तिः. Ok. All these three लोकs come under अपरम् ब्रह्म or परमब्रह्म? All the three लोकs come under अपरम् ब्रह्म only, therefore through the three types of उपासना the highest you can reach is ब्रह्मलोक. Ok. What to do to get मुक्तिः? Then we have to use the very same ऊँकार but not ऊँकार उपासना but ऊँकार मीमांसा विचार has to be done. Care of which उपनिषद्? Care of माण्डूक्य उपनिषद्. And once a person does ऊँकार विचार and knows the

अमात्रश्वतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोऽकार आत्मैव ॥ माण्डूक्योपनिषद् १२ ॥

Thus the one who does ऊँकार analysis ऊँकार श्वरण मनन निदिद्यासनेन then he will attain मोक्ष. That is said here. Up

to ब्रह्मलोक is one sentence, there afterwards completely different topic. It is अँकार विचार topic. यः – so that very same उपासक, who has reached ब्रह्मलोक practices what? अँकार विचारेण, that is to be understood, अँकार विचारेण – by the analysis of अँकार, परात्परम् पुरिशयम् पुरुषम् ईक्षते – he comes to know the पुरुष, the परमब्रह्म, which is not अपरम् but which is the परम्, निर्गुणम् निरूपाधिकम् ब्रह्म. And where is it available? पुरिशयम् – which is in the body itself as स्थूल सूक्ष्म कारण शरीरात् व्यतिरितः पञ्चकोशातीतः अवस्थात्रयसाक्षीः etc. So पुरिशयम्. And परात्परम् – which is beyond everything, which is beyond the beyond, परात्परम्. So first पर means the कारणम् that is माया or ईश्वर, even ईश्वर we can take and परात्परम् means ईश्वरात् अपि परम् सगुण ईश्वरात् अपि परम् निर्गुण ईश्वरम्. And who is सगुण ईश्वरः? जीवघनात्. जीवघनात् means what? Who is समष्टि जीवः. So घनम् means dense, thickness, समष्टि. So who is beyond even the Lord, who is समष्टि जीवः. In short, निर्गुणम् ब्रह्म ईक्षते. So he comes to know the निर्गुण ब्रह्म. From where? From ब्रह्मलोक. And when he knows निर्गुणम् ब्रह्म in ब्रह्मलोक he will attain मुक्ति there, which we call as क्रममुक्ति. If you know the निर्गुणम् ब्रह्म here itself then we will call it सद्योमुक्ति. So therefore now what are the possibilities? Now two possibilities are there. That is in this लोक you have to do अँकार विचार and get मुक्ति here itself. This is one option. And what is the second option? You have to do अँकार उपासना. I don't have the brain to enquire therefore, I will do only

उपासना because you just require chanting ॐ, ॐ, ॐ. I will do ॐकार उपासना then I will go to ब्रह्मलोक. And in ब्रह्मलोक what should I do? ॐकार विचार I have to do and from ॐकार विचार I can get मुक्ति from ब्रह्मलोक, which we call as what? क्रममुक्ति. Therefore, either ॐकार उपासना plus ॐकार विचार or directly ॐकार विचार itself. Which is better? So therefore, पुरुषम् ईक्षते. With this the ॐकार उपासना topic is over and the teacher now wants to quote a supporting मन्त्र because this is a ब्राह्मणोपनिषद्. I have told you before this is a ब्राह्मणोपनिषद् therefore always ब्राह्मणोपनिषद् will take support from मन्त्र portion. So, तत् एतौ ष्लोकौ भवतः. तत् means तस्मिन् अर्थे. So in this meaning. In which meaning? That ॐकार उपासना can lead to ब्रह्मलोक and from there to क्रममुक्ति through ॐकार विचार in this regard there is the following pair of मन्त्रs, following two मन्त्रs are there. Ok. We will see those two मन्त्रs in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिद्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पापमना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

Three Types of ॐकार उपासना have been mentioned. So एकमात्रा उपासना द्विमात्रा उपासना and त्रिमात्रा उपासना and for each one of them the फलम् also has been mentioned. For एकमात्रा उपासना the फलम् is ऋबिः मनुष्यलोकम् उन्नियते, he is taken to मनुष्य जन्म once again by the ऋग् देवताः which are represented by the एकमात्रा that is आकारः. For the second द्विमात्रा उपासना the फलम् is यजुर्भिः सोमलोकम् उन्नीयते. So through the यजुर् देवताः the उपासक is taken to सोमलोक otherwise called पितृलोक through कृष्णगति that is understood. And for त्रिमात्रा उपासना which is nothing but पूर्ण ॐकार उपासना because चतुर्थ मात्रा will not come in उपासना context. चतुर्थ मात्रा will come only in the case of ज्ञानम्, वेदान्त context alone the तुरीयम् will come. In the उपासना context the highest उपासना possible is त्रिमात्रा विशिष्ट ॐकार उपासना and for this उपासना the फलम् was said to be सामभिः ब्रह्मलोकम् उन्नीयते through सामवेद देवताः he is taken to the ब्रह्मलोकम्. And in ब्रह्मलोक because of his extreme purity almost all sins are gone from the उपासक and in ब्रह्मलोक he enjoys आनन्द. And the example was given. यथा पादोदरः त्वचा विनिर्मुच्यते एवं सः उपासकः सर्वैः पापमभिः

विनिर्मुच्यते. So he becomes free from पापास just as the snake becomes free of the skin effortlessly. That snake example is to show the effortlessness and totality because you don't see the sign of the previous skin at all. The new skin is as good as fresh one, there is no taint of the old skin. Thus effortless and total freedom from sins is indicated by this. The same example is given in बृहदारण्यक उपनिषद् also. But there it is for a ज्ञानि it is given,

तद्यथाहिनिर्वयनी वर्तमीके मृता प्रत्यस्ता ॥  
बृहदारण्यकोपनिषद् ४-४-५ ॥

So often they give the example of the snake skin for freedom from the पापास. So thus through the उपासना he gets the highest benefit of ब्रह्मलोक. Through which गति? Here understood शुक्लगति द्वारा which is not mentioned here, it has been already discussed in first chapter. कृष्णगति and शुक्लगति. Ok. Not only he gets to ब्रह्मलोकम् there in ब्रह्मलोक he gets an opportunity for ॐकार विचारः where he comes to the तुरीयम् part of ॐकार which we saw in माण्डूक्योपनिषद् and he comes to निर्विशेष ब्रह्म साक्षात्कारः. And that is said in the last portion. सः एतस्मात् जीवधनात्परात्परं पुरिशयम् पुरुषम् ईक्षते. So he comes to recognize the pure ब्रह्मन् through वेदान्त विचारः, ॐकार विचारः. And how does he do? You have to understand ब्रह्माजि will be the teacher there. ब्रह्मणः उपटिष्ठः सन् and in ब्रह्मलोक conditions also will be ideal. Therefore, ideal conditions, ideal teacher, your mind, everything is conducive

only problem is how to go to ब्रह्मलोक. Once you go it is ideal but reaching alone is difficult. Ok. And पुरुषम् ईक्षाते तेन मुक्तो भवति. He becomes liberated from ब्रह्मलोक which we call as क्रममुक्ति and therefore, पूर्ण ॐकार उपासनायाः फलम् क्रममुक्तिः. That is त्रिमात्रा विशिष्ट ॐकार उपासनायाः फलम् क्रममुक्तिः; for एकमात्रा and द्विमात्रा उपासना क्रममुक्ति will not come only संसार फलम् will come. This point the teacher wants to highlight by quoting two ऋग् मन्त्र।s. Which point? That पूर्ण ॐकार उपासना gives क्रममुक्ति whereas the other two उपासना cannot give मुक्ति and therefore the most important उपासना is the third उपासना, the first two उपासना।s are unimportant. So for that he says तदेतौ तस्मिन् एतस्मिन् अर्थे क्रममुक्तिफलक ॐकार उपासना अर्थे एतौ श्लोकौ the following 2 मन्त्र।s are there, which the teacher is going to quote and conclude the fifth question, the answer to the fifth question. We will read मन्त्र number six.

### Verse No. 5.6

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसत्का अनविप्रयुक्ताः ।  
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यवप्रयुक्तासु न कम्पते ज्ञः ॥  
६ ॥

So this is the ऋग् मन्त्र quotation given by the अथर्वणवेद उपनिषद्. उपनिषद् belongs to अथर्वणवेद, the ऋग् मन्त्र quotation is given. So here he says if the ॐकार उपासना is used as the first or second variety that is where each मात्रा is separately meditated upon so एकैकशः अकार

मात्रा उपासनम् or अकार उकार मात्रा उपासनम् thus when incomplete ऊँकार उपासनम् is done the फलम् is going to be ephemeral. That is being said. Ephemeral means what? पुनरपि मनुष्य लोकम् he gets, which is definitely perishable only or he may go to सोमलोक, which also comes under perishable result, because

ते तं भुवत्वा स्वर्गलोकं विशालं

कीणे पुण्ये मर्त्यलोकं विशन्ति । ॥ गीता १-२१ ॥

Therefore, for अपूर्ण ऊँकार उपासना the फलम् is ephemeral, finite, अनित्यम्. That is said here. **तिस्रः मात्राः** – so these three मात्राः. What are they? अकार उकार मकार, **प्रयुक्ताः** – when used separately, you have to supply एकैकरणः. So when they are used not totally but independently, i.e., अकार मात्रम् or अकार उकार or उकार मात्रम् etc., so when they are employed incompletely, partially, one by one etc. Then what they will give? **मृत्युमत्यः** – they are all of finite results, they are all of final results alone. So मृत्यु literally means mortality, mortality means finitude. So when we say human beings are mortal, what does it mean? They are all finite in nature. So here मृत्युः अस्य अस्ति इति अत्याह अस्ति इति मृत्युमति. So मात्राः is श्रीलिङ्गम्. Therefore, मात्राः मृत्युमत्यः. These मात्राः can give only ephemeral results when they are used one by one independently. Whereas **अन्योन्यसक्ताः अनविप्रयुक्ताः** – so they become properly employed when they are mutually connected, **अन्योन्यसक्ताः** so when the three मात्राः are mutually connected as one whole ऊँकार they become

**अनविप्रयुक्ताः** – they will be properly employed. So all the three मात्राIs must be used together, they should not be separately used. So when they are wholly used they become Holy. Ok. **अनविप्रयुक्ताः** is an interesting word. See **विप्रयुक्ताः**: means properly used, **अविप्रयुक्ताः**: means improperly used, **विप्रयुक्ता**'s opposite is **आविप्रयुक्ताः**, improperly used. **अनविप्रयुक्ताः**: means not improperly used. What does it mean? Ok. Therefore, **विप्रयुक्ताः**: means **विशेषणं प्रयुक्ताः**. **विशेषणं** means **पूर्णतः प्रयुक्ताः**, is proper employment of अँकार. And **अनविप्रयुक्ताः**: means not improper employment that means proper employment. Ok. Why do they use double negative? Remember whenever we use double negative emphasis is there. So when I say *tomorrow you come* it is one thing. *Tomorrow don't absent yourself* means definitely come. So when I want to emphasize your coming I use double negative. Don't be absent means come definitely. Similarly, not improperly used means definitely properly used. So, **अनविप्रयुक्ताः तिसः मात्राः**. It goes with मात्रा only. So these three मात्राIs they are properly employed when mutually joined together. Ok. Why do you say they are properly employed? Because only when they are together employed the **फलम्** will be **क्रममुक्ति**, which is permanent result. So therefore it is called proper employment of अँकार because in this alone a person gets the **पूर्णफलम्, नित्यफलम्**.

एकया याति अनावृतिम् अन्यया आवर्तते पुनः ॥ गीता ८-२६ ॥

अनावृतिफलम् नित्यफलम् is attained only when they are used like that. That is said in the next line. What is proper employment the teacher himself explains. सम्यक् प्रयुक्तासु – when the three मात्राIs are properly employed. In what? क्रियासु. Here क्रिया stands for meditation. ध्यानक्रियासु – in the meditation exercise. So in meditation when the three मात्राIs are properly employed. What do you mean by proper employment? बाह्य आभ्यन्तर मध्यमासु – in all the three fields of जाग्रत् स्वप्न and सुषुप्ति. बाह्यम् means जाग्रत्, आभ्यन्तरम् means not स्वप्नम् but सुषुप्ति, मध्यम् means that which is in between जाग्रत् and सुषुप्ति. What is that? स्वप्न. So, बाह्यम् – जाग्रत्, आभ्यन्तरम् – सुषुप्ति, मध्यम – स्वप्न in the three fields. Ok. When he says these three fields he indicates the अभिमानि देवताIs of all these things. जाग्रत् अभिमानि देवता is called विराट्, the समष्टि; स्वप्न अभिमानि देवता, the समष्टि is called हिरण्यगर्भ and सुषुप्ति अभिमानि देवता, the समष्टि is called ईश्वर. That means when the ऊँकार represents विराट् हिरण्यगर्भ and ईश्वर, the total. We have seen all these things in माण्डूक्य. अकार stands for वैश्वानर प्रथमपाठः, उकार stands for हिरण्यगर्भ and मकार stands for ईश्वर. One is समष्टि स्थूलशरीर उपहित चैतन्यम् another is समष्टि सूक्ष्मशरीर उपहित or विशिष्ट चैतन्यम् and the third is समष्टि कारणशरीर विशिष्ट चैतन्यम्. Thus the one who makes use of ऊँकार to meditate upon total ईश्वर, बाह्य आभ्यन्तर मध्यमासु, जाग्रत्स्वप्नसुषुप्ति अभिमानि देवतासु प्रयुक्तासु सत्सु – when they are used. What is the benefit he will get? ज्ञः न कम्पते.

ज्ञः means that उपासक. Here ज्ञः stands for उपासक. That उपासक will there afterwards न कर्मपते will not at tremble at all. Trembling stands for fear. So there afterwards he does not know what is fear in life. Because सः मुक्तो भवति. क्रममुक्ति is indicated here.

अभयं प्रतिष्ठां विन्दते । ॥ तौतिरीयोपनिषद् २-७-१ ॥

न बिभेति कुतश्चनेति । ॥ तौतिरीयोपनिषद् १-९-१ ॥

गुरुणापि विचाल्यते ॥ गीता ६-२२ ॥

etc., we have seen. That means he becomes free from fear. Fear represents संसार and therefore he becomes a free from संसार. So thus liberation is the result of this proper employment of अँकार. अँकार उपासना फलम्. This is one ऋग् मन्त्र. And now comes another ऋग् मन्त्रs which also talks about the same idea.

### Verse No. 5.7

ऋभिरेतं यजुर्भिरन्तरिक्षं सामभिर्यतत्कवयो वेदयन्ते ।

तमोङ्कारेणैवायतनेनान्वेति विद्वान्यतत्त्वान्तमजरममृतमभयं परं चेति ॥ ७ ॥

So once again the two results are mentioned, that if it is incompletely used finite result, completely used infinite result. That is pointed out. **ऋभिः एतम् अन्वेति**. अन्वेति comes in the second line, that should be added here. **ऋभिः एतम् अन्वेति** so through ऋग् देवताIs a person attains एतम् लोकम् that is मनुष्य लोकम्. When? When अकार उपासना is

done. So when ॐकारस्य अकार मात्रा उपासना is done, that is एकमात्रेण ॐकारम् ध्यायीत. So therefore, अकार मात्रा उपासना is done, then the फलम् is ऋषेवताभिः एतम् मनुष्य लोकम् अन्वेति गच्छति प्राप्नोति. Then यजुर्भिः अन्तरिक्षाम् – so if he does द्विमात्रा उपासना then he gets अन्तरीक्ष लोकम् known as सोमलोक, भुवर्लोक etc. So first it is भूलोक, the second it is भुवर्लोक otherwise called सोमलोक otherwise called अन्तरीक्ष लोक that he अन्वेति. So, यजुर्भिः अन्तरीक्ष लोकम् प्राप्नोति. Then सामभिः यत् तत्. So, यत् तत् means that लोक. Which लोक? ब्रह्मलोक. So it is the farthest लोक, therefore तत् is used. So, यत् तत् ब्रह्मलोक रूप फलम् तत् सामभिः प्राप्नोति. When? When the त्रिमात्रा ॐकार is meditated upon. इति कवयः वेदयन्ते – thus the great ऋषिः know or recognize. इति is understood. इति कवयः वेदयन्ते. Here कवि means not poet, कवि means ज्ञानिनः, महर्षिणः, ऋषयः. So thus the ऋषिः recognize. And all these three results can be attained with one ॐकार itself and therefore the teacher says तम् ॐकारेण एव आयतनेन अन्वेति – so with one ॐकार itself all these three types results can be acquired. It is three-in-one. So it is three-in-one, it can be employed for मनुष्यलोक, सोमलोक or ब्रह्मलोक. Therefore, तम् तम् means what? त्रिविधम् लोकम्. So, त्रिविधम् आपि लोकम् – मनुष्य सोम ब्रह्म रूप त्रिविधम् लोकम् ॐकारेण एव आयतनेन – with the one ॐकार symbol, आयतनम् means प्रतीकम्, आयतनम् means symbol. So taking the ॐकार symbol, अन्वेति विद्वान् विद्वान् means उपासक. So उपासकः अन्वेति प्राप्नोति. And

not only that after attaining ब्रह्मलोक the very same ओऽकार can be again employed, four-in-one, so again the ओऽकार can be employed but here not as उपासना but as enquiry, विचारः and then the very same ओऽकार will give निर्गुणम् ब्रह्म also मुक्तिफलम् also. That is said here. यत् तत् शान्तम् अजरम् अमृतम् अभयम् परम् च इति. अन्वेति we have to supply. So, परमब्रह्म च अन्वेति – he attains the परमब्रह्म, the निर्गुणम् ब्रह्म also, which is beyond ब्रह्मलोक, beyond ब्रह्मलोक means the Infinite result. Therefore परम् च अन्वेति. What? You should add ओऽकारेण एव with the help of ओऽकार itself a person can attain परमब्रह्म also. And what type of परमब्रह्म? That is described. यत् तत् शान्तम्. शान्तम् शिवम् अद्वैतम् चतुर्थम् मन्यन्ते स आत्मा स विज्ञेयः इत्युक्तं प्रकरेण शान्तम् – that is ever tranquil, अजरम् – free from जरा, old age etc., अमृतम् – free from mortality and finally अभयम् – free from fear. So, परमपुरुषार्थभूतम्. Because if I say you will attain ब्रह्मन् you may say, so what? Ok. ब्रह्मप्राप्तिः फलम्, what is a great thing? So when we talk about some other thing a car will come we can immediately connect it there is आनन्द हेतुः and when I say video will come अधिक आनन्द हेतुः. So when we are telling the worldly things आनन्द हेतुत्वम् is immediately connected but if I say you will attain ब्रह्मन् you will ask what is the benefit. Not only that it is अशब्दम् अस्पर्शम्. Neither video nor audio, अशब्दम् अस्पर्शम् अरूपम्. Nothing is there in that you may say. Don't say that. शान्तिः, ok, शान्तिः is there, अजरम् is there, अमरम् is there, therefore in fact that

alone is परमपुरुषार्थभूतम्. To show that पुरुषार्थ this adjective has been given. Therefore, परमपुरुषार्थभूतम् परमब्रह्म अन्वेति प्राप्नोति. So with this the ऋवेद् quotation is over and ऊँकार उपासना topic also is over.

So this is a simple chapter in the sense that many questions are not there. In previous chapters and all four questions, five questions; all together only five questions are there, in that itself each student is asking four five etc., सत्यकामः was nice student, he did not give too many problems, he only asked one question if a person does ऊँकार उपासना throughout the life and at the time of the death also what is the फलम् that he will attain. This was the straight and simple question and the teacher also did not complicate much, even though a little bit elaboration he did. His answer involved three points अकार मात्रा उपासना – मनुष्यलोकफलम् उकार मात्रा उपासना - अन्तरीक्ष लोकफलम् मकार मात्रा उपासना - ब्रह्मलोकफलम्. Therefore, I have nothing to give as special summary. So simple it is. So now we will go to the sixth and last question of the प्र॒ञ्जन उपनिषद्. Ok. Only one point I wanted to mention. So since in the end the teacher is praising the त्रिमात्रा उपासना specially some commentators say that एकमात्रा उपासना and द्विमात्रा उपासना are really not taught at all. There is no तात्पर्यम् in that. This is only to glorify त्रिमात्रा उपासना, the एकमात्रा and द्विमात्रा उपासना are mentioned, it is only स्तुत्यर्थम् but the श्रुति does not expect any person to practice this two उपासना।s. But then

why it is said? To glorify the superiority of the other one these two are mentioned, really speaking there is no तात्पर्यम् therefore first two उपासना are स्तुतिभूतम् the third उपासना alone is the main teaching. Therefore, the first two उपासना are not included as the primary teaching. Ok. We will read the first मंत्र of the next chapter.

## Verse No. 6.1

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो  
राजपुत्रो मामुपेत्यैतं प्र० मपृच्छत् षोडशकलं भारद्वाज पुरुषं  
वेत्थ । तमहं कुमारमब्रवं नाठमिमं वेद यद्यमिममवेदिषं कथं ते  
जावध्यामिति, समूलो वा एष परिशुष्यति योऽनृतमभिवदति  
तरमान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवत्राज । तं त्वा  
पृच्छामि ववासौ पुरुष इति ॥ १ ॥

So अथ. अथ means what? Thereafter. Whereafter? After answering the question of सत्यकामः and now comes the sixth and last student. There were only six students and he happens to be the final interview. And who is he? भारद्वाजः सुकेशा. In fact, in the first chapter when the six students were enumerated his name came first. So the question order is reversal of the first. सुकेशा भारद्वाजः in that order it came. So the first student asked the last question, the second student asked the fifth question, now comes the first student who is called सुकेशा otherwise भारद्वाजः, two names one student remember. एनम् To the same person. Therefore, एनम् means पिप्लादम् गुरुम्. पप्रच्छ – he asked the question. He does not directly ask the question but he is quoting incident that happened to him. And what is that incident? Once upon a time, it seems this सुकेशा himself was approached by a prince. So सुकेशा the student himself was approached by a prince. What prince? The name is given here. हिरण्यनाभः कौसल्यः राजपुत्रः, so हिरण्यनाभः कौसल्यः. हिरण्यनाभः is the

name, कौसल्यः means कोसला देशवासि. कौसल्यः. कौसल्या also is राम's mother from कोसला देश. The only thing is कौसल्या स्त्रीलिङ्गम्, here कौसल्यः पुलिलिङ्गम् that is only difference. And who was he? राजपुत्रः, who was the son of a king, a prince, अत्रिय वंश. माम् उपेत्य – approached me and एतम् प्राञ्जनम् अपृच्छत – asked the question which I am going to ask you now. एतम् means what I am going to ask that question he asked me. So एतम् प्राञ्जनम् अपृच्छत. And भगवन् भगवन् is what? He is addressing, सुकेशा is addressing पिप्पलाद, हे भगवन्. All these indicate the attitude. Whenever that भगवन् etc., comes it indicates how the गुरु is kept in respect. Ok. What did he ask? Now we are going to get quotation within quotation. Already सुकेशा is talking and now सुकेशा is putting within quotation what the prince asked. Now the prince is asking सुकेशा what? षोडशकलम् भारद्वाज पुरुषम् वेत्थ – so हे भारद्वाज! भारद्वाज is the student of पिप्पलाद here. So हे भारद्वाज! षोडशकलम् पुरुषम् – so the पुरुष known as षोडशकलः, the sixteen parted पुरुष, पुरुष with sixteen कला. कला means part, अवयव etc. षोडश अवयवम् पुरुषम्, षोडश आगम् पुरुषम् वेत्थ – do you know? So thus the prince asked सुकेशा. So which means सुकेशा himself was a ब्रह्मचारि, who was in the forest or some place, who was already learning the scriptures, who was very well informed person and that is why the prince chose to ask him. But to his dismay he found that even though he had studied a lot of scriptures षोडशकल topic happens to be unknown to him. Because remember

अनन्तशास्त्रं बहु वेदितव्यं अत्पश्च कालो बहवश्च विद्नाः ।  
यत्सारभूतं तदुपासितव्यं छंसो यथा क्षीरमिवाम्बुमिश्रम् ॥  
महायुभाषितसंब्रह्म ॥

That too especially in our tradition पुराणs, श्रुति, स्मृति, उपनिषद् so much struggle is there. अनन्तशास्त्रं बहु वेदितव्यं अत्पश्च कालः so all these duties all of them having left all of them, the time itself is limit अत्पश्च कालः and in that also बहवश्च विद्नाः: headache will come, stomach pain, something or the other. Therefore, what can we do? यत्सारभूतं तदुपासितव्यं. Thus the शास्त्रा is great and therefore, सुकेशा himself did not know what this औडशक्ता is. Ok. Then what we are doing? So after all he doesn't know he is very clear, that is why he is asking and not only that I have already learnt something and very fact that some people are asking questions means I am in a higher pedestal that means my ego is bigger than the other person. So when I have already studied something and when already people have recognized me as a knower then they general tendency will be what very difficult to say I don't know it requires a tremendous humility. See a man who doesn't know anything so he will say I don't know but the one who knows a little it becomes a very difficult thing to say I don't know and the second thing is it requires a tremendous intellectual honesty also. Because, if I am a sincere person I should know with how much sincerity the other person is asking therefore I have no right to mislead him at all. And therefore this सुकेशा was in a fix now but he says

I didn't have any problem. I said I don't know पुरुषः. Therefore, he says तम् अहम् कुमारम् अब्रुवम् तम् कुमारम् means that prince, that is हिरण्यनाभः. So तम् हिरण्यनाभम् कुमारम् अहम् अब्रुवम्. What did I say? न अहम् इमम् वेद – I do not know this षोडशकलं पुरुषः. And the worst thing is the other person doesn't accept it. So you are not telling, you are avoiding, you think that I am not fit to learn, so therefore the other person doesn't accept because the other person has got so much respect to सुकेशा that he cannot imagine that सुकेशा can be ignorant. This is what we think. Any person who knows a little bit more and we definitely put him in such a higher pedestal that we think that our गुरुः is सर्वज्ञः, need not be our गुरुः knows more than us, he need not be सर्वज्ञ at all and therefore the prince is not ready to accept. Therefore, he says no, no, no, you know and you are still telling, you are trying to avoid some secret, there is something you should tell. So then he says यदि अहम् इमम् अवेदिषम् – if I had known this षोडशकलं पुरुषः, कथम् ते न अवक्ष्याम् – why I would not have told you, I would have certainly told you willingly, there is no reason for me to hide. It is not a royal secret. So it is not a secret thing, there is nobody going to suffer out of it, therefore I can happily reveal this there is no reason for me to hide. And therefore न अवक्ष्याम्. And not only that he says there is another reason. And what is that? Telling a lie is a very very very big thing. He says समूलः वा एषः परिशुष्यति यः अनृतम् अभिवदति – so the one who tells a lie -

there is no small or big lie, lie is lie. Therefore यः अनृतम् अभिवदति सः समूलः परिशुष्यति – he is completely destroyed along with his roots. So शङ्कराचार्य writes 'इहलोकपरलोकाभ्यां विच्छियते विनश्यति' इहलोकपरलोकसुखम् तस्य विनश्यति. He cannot get इहलोकपुरुषार्थः or he cannot get परलोकपुरुषार्थः. And therefore सत्यम् should be told, असत्यम् should not be told at all. So यः अनृतम् अभिवदति सः समूलः परिशुष्यति. So, from this story पिप्लाट gets an important hint from सुकेशा. And what is that hint? So since सुकेशा said that I told हिण्यनाभः. So पिप्लाट is the main teacher now knows about सुकेशा very well because सुकेशा tells that I did not tell a lie to him, that means पिप्लाट knows सुकेशा had right values of life, अमानित्वमदमिभत्वमहिंसा ज्ञानितरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ गीता १३-५ ॥

That means the student is a qualified student, वेदान्त will bless only when these values are there. And that is why in the thirteenth chapter values were themselves called ज्ञानम्. Because study of scriptures minus values is as good as अज्ञानम्. Study of scriptures with values alone can be called ज्ञानम्. And therefore सत्यम् असत्यम् plus ब्रह्मज्ञानम् cannot go. Similarly, all others also. Thus here सत्यम् is highlighted very much. And the reason I have talked about before also, in the केनोपनिषद् the word came सत्यम्

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ केनोपनिषद् ४-८ ॥

सत्यम् was said to be the abode of ब्रह्मज्ञानम्. And in the मुण्डकोपनिषद् we saw

सत्यमेव जयते नानृतं

सत्येन पञ्चा विततो देवयानः । ॥ मुण्डकोपनिषद् ३-१-६ ॥

Etc. So in that context I have already discussed. The idea is this. सत्यम् as value means what? Speaking the truth. It is a value at the speech level and there is another सत्यम्. And what is that सत्यम्? सत्यम् ज्ञानम् अनन्तम् ब्रह्म, that is also सत्यम्. So सत्यम् as ब्रह्मन् and सत्यम् as the truthful speaking, यथार्थ कथनम्, यथार्थ भाषणम्. In that सत्यम् ब्रह्म is called पारमार्थिक सत्यम्, truthful speech is called व्यावहारिक सत्यम्. Where does this truth speaking come? In the व्यावहार. In पारमार्थिक there is no speech at all.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । ॥ तैतिरीयोपनिषद् २-४-१ ॥

Therefore, speaking truth is called व्यावहारिक सत्यम्. ब्रह्मन् is called पारमार्थिक सत्यम्. Now what we want to say is if पारमार्थिक सत्यम् has to be attained, we should first start with व्यावहारिक सत्यम्. When not having व्यावहारिक सत्यम् itself from where does the पारमार्थिक सत्यम् come. And therefore without व्यावहारिक सत्यम् पारमार्थिक सत्यम् cannot be attained at all. Therefore, व्यावहारिक सत्यम् becomes an important value to attain पारमार्थिक सत्यम्. So, therefore here a very strong word is used even in the other उपनिषद् like this it has not been used. What is being said is अमूलम्, so therefore, with roots this person will perish if he

tells a lie. So you can imagine how much importance is given to सत्यम्. That means we can sacrifice anything for the sake of सत्यम्. So therefore there is no question of for the sake of money can I tell a lie or for the sake of family can I tell a lie, for the sake of country can I tell a lie, there is no such question even मरणम् is going to come सत्यम् should not be given up. That is the idea here. समूलः वा एषः परिशुद्ध्याति. तरमात् न अर्हमि अनृतम् वकुम्. Who is saying all these things? सुकेशा is telling. So therefore I cannot tell you a lie and just explain some षोडशकल, taking some कला and explaining I cannot do that, therefore I openly accept my ignorance. Then what happens? हिरण्यनाभ was disappointed, all the way he has come. Therefore, सः. सः means सः हिरण्यनाभः, अत्रियः राजकुमारः तृष्णीम् – he could not comment. So therefore silently. So one side he feels like appreciating because the other person told the truth, at the same time he is disappointed because he did not get the answer. Therefore, he didn't know whether to be happy or unhappy. Therefore best thing is what? मौनम्. Therefore, तृष्णीम् – quietly, silently, रथम् आरहा – since being a prince he got into that Mercedes Benz, so therefore रथम् आरहा प्रवत्राज – he went away. प्रवत्राज here it means he went away. प्रवत्राज has got another meaning also, which means सञ्चास. Because that is also going away from home, leaving home. Here also it is used as a simple sense of leaving the place. Ok. Then पिप्पलाद will be wondering why are you telling all these stories. So now सुकेशा comes to the

topic. Now I want to ask you what that षोडशकल is which he asked me. Therefore तम् षोडशकल पुरुषम् यम् द्विरण्यनाभः मह्यम् पृष्टवान् तम् षोडशकल पुरुषम् त्वा पृच्छामि – I am asking you. Ok. What do I ask? वत् असौ पुरुषः इति – where is that षोडशकल पुरुषः? I have seen so many पुरुषः but where is this षोडशकल पुरुषः? ब्राह्मण पुरुष I have heard, क्षत्रिय पुरुष I have heard, वैश्य पुरुष I have heard but षोडशकल पुरुषः I have not seen at all, where is that person available? वत् असौ पुरुषः इति, इति must be connected with first line सुकेशा भारद्वाजः पप्रच्छ. Thus after narrating this incident सुकेशा asked the question. And now he is going to answer, पिप्लाठ is going to answer the षोडशकल. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णर्च्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं सुकेशा भारद्वाजः पप्रत्ति । भगवन्हिरण्यनाभः कौसल्यो  
राजपुत्रो मामुपेत्यैतं प्र० नमपृच्छत षोडशकलं भारद्वाज पुरुषं  
तेत्थ । तमहं कुमारमब्रवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते  
जावक्ष्यमिति, समूलो वा एष परिशुष्यति योऽनृतमभिवदति  
तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं रथमारुद्ध्य प्रवत्राज । तं त्वा  
पृच्छामि ववासौ पुरुष इति ॥ १ ॥

The sixth and last question is being asked by सुकेशा otherwise known as भारद्वाजः. Before asking the question narrate an incident in which a prince known as हिरण्यनाभ is approaching सुकेशा, the student and he is asking for the knowledge of षोडशकल पुरुष and सुकेशा informs him that 'I do not know about this पुरुष' and the prince is turned back and now सुकेशा has approached the teacher पिप्पलाट and he is asking for the same question, i.e., the षोडशकल पुरुष. What is the purpose of this narration we should know. The student could have directly asked 'I want to learn about the षोडशकल पुरुष', why should he talk about the previous incident, 'somebody came and asked me, I could not give the answer, I turned him back and now I want to know,' why all this excesses if you ask, we give two तात्पर्यम्, two ideas for this story.

And one is to teach the value of सत्यम्. So when a person doesn't know the answer he must be honest enough to accept his ignorance instead of giving a doubtful answer or a

wrong answer. So thus the value of सत्यम् is highlighted in this story.

And the second thing is the सुकेशा भारद्वाजः, who is a very learned person, who was approached by a prince, such a भारद्वाजः himself doesn't know about षोडशकल पुरुषः which indicates that this is a rare knowledge, it is not that widely known because सुकेशा, the student who was very popular at that time, who was approached by the prince, even he did not know the answer. Therefore, the rareness of the wisdom is indicated

आश्वर्यवत् प॒श्यति कथि॒त् एनम् ॥ गीता २-२४ ॥

श्रवणायापि बहुभिर्यो न लभ्यः शृणवन्तोऽपि बहवो यं न विद्युः ॥  
कठोपनिषद् १-२-७ ॥

राजविद्या राजगुह्यम् ॥ गीता ४-२ ॥

तं दुर्दर्शं गूढमनुप्रविष्टं ॥ कठोपनिषद् १-२-१२ ॥

that rareness is indicated here. Finally, the student asks the question क्व असौ पुरुषः इति. असौ पुरुषः means षोडशकल पुरुषः क्व वर्तते. क्व means what? कुत्र. कुत्र means what? Where. So he is asking this question as though he already knows what this पुरुषः is. In fact, really the question must be कः असौ पुरुषः. Who is that षोडशकल पुरुषः must be the first question. And thereafter alone क्व असौ वर्तते question can come. So where is your son, suppose I have to ask, first I should know that you have a son. And then only I can ask where he is. अस्मितत्वज्ञानान्तरम् एव आधारज्ञान प्रश्न

सम्भवति. So, therefore we have to supply two questions. That is कः असौ पुरुषः? Who is that षोडशकल पुरुषः? And where is that षोडशकल पुरुषः? That is the question. Now पिप्पलाद the teacher is going to answer. मञ्त्रIs number two.

### Verse No. 6.2

**तरमै स होवाचेहैवान्तःशरीरे सोम्य स पुरुषो यरिमन्नेता: षोडश कलाः प्रभवन्तीति ॥ २ ॥**

**तरमै**. So तरमै भारद्वाजाय शिष्याय विधिवत् उपसन्नाय सत्यसन्धाय ज्ञान अर्हाय शिष्याय इत्यर्थः. So to that student who has approached the गुरु properly and who is सत्यसन्धः, very truthful and who deserves the knowledge of ब्रह्मविद्या to such a qualified student तरमै भारद्वाजाय शिष्याय. Remember मुण्डकोपनिषद्

तरमै स विद्वानुपसन्नाय सम्यक्  
प्रशान्तचित्ताय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच  
तां तत्वतो ब्रह्मविद्याम् ॥ मुण्डकोपनिषद् १-२-१३ ॥

So there शङ्कराचार्य comments that when a student is a deserving student no teacher can deny the knowledge, whatever be the difficulty the teacher has to impart the wisdom to a deserving student. “आचार्यस्याप्यमेव नियमो यज्ञायप्राप्तसत्तिष्यनिस्तारणमविद्यामहोदधे:” —

मुण्डकोपनिषद्वाच्यम्. आचार्यस्योऽपि अयम् नियमः न्यायप्राप्त शिष्यम् न परिहेत्. A शिष्य who has approached properly should not be refused, denied of that knowledge. And

therefore सः पिप्लादः गुरुः तरमौ भारद्वाजाय उवाच. किम् उवाच? इहैव एषः पुरुषः सौम्य। सौम्य is oh pleasing one. Just patting the student. Because पिप्लाद is a very great sage and when you approach a very great person because of the awe, because of the extraordinary respect there will be fear involved in him and when there is fear you cannot listen to properly, therefore the teacher always makes the student relaxed by such nice addresses. हे सौम्य! be relaxed, don't be tensed, don't be afraid of me, I won't swallow you, even if you ask a wrong question doesn't matter, everybody has the same problem. In front of a big audience if I ask a wrong question and cut a sorry figure, so many people are afraid. So teacher says don't be afraid. So therefore, सौम्य. सोमवत् सोमतुल्यः, सौम is the moon. The moon is supposed to be very pleasing. Therefore the one who has got a charming form like that of a moon. हे सौम्य इहैव सः पुरुषः वर्तते. So, इहैव means अर्थमन् शरीर एव, so हृदयगुहायाम्,

यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तौतिरीयोपनिषदत् २-१-१ ॥

In the हृदय गुहा as the very 'I' the awareness, as the very अपरोक्षा अहम् अपरोक्षात्वेन यः नित्यम् उपलभ्यते प्रतिबोधविधितत्वेन यः उपलभ्यते सः एव पुरुषः यः त्वया पृष्टः. So therefore the first job that he does is that the पुरुषः, the परम्ब्रह्म is not an object at all, the परम्ब्रह्म happens to be the very subject. Therefore, it is as good as a महावाक्यम्. So, सर्वगम् ह्येतत् ब्रह्म, अयमात्मा ब्रह्म as it was said in माण्डूक्य

similarly इहैते शरीरे means in the body, अन्तः indicates in the हृदयम्. But this should not create a confusion. If you say ब्रह्मन् is within the body, within the हृदयम् then the idea of limitation may come. So, we should remember when the teacher says ब्रह्मन् is in the अन्तःकरण, it does not mean ब्रह्मन् is present in the अन्तःकरण, it means ब्रह्मन् is manifest in the अन्तःकरण जीव रूपेण उपलब्धस्थानम् इत्यर्थः. न तु “कुण्डबद्धवत्” शङ्कराचार्य writes, it is not like there are fruits within a pot or a jug I say it means fruit is only within it is not outside, it is not like that, it is like telling आकाशः घटस्य अन्तः वर्तते इतिवत्, it is available within the pot, outside also it is available. But to recognize the परमब्रह्म we have to take recourse to our अन्तःकरण, तत्रैव.

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ आत्मबोधः १७ ॥

यद्यपि आत्मा सदा सर्वगतः अस्ति तथा अपि सर्वत्र न अवभासते, it is not manifest everywhere, बुद्धौ एव अवभासेत. Like what? स्वच्छेषु प्रतिबिम्बवत् just as a reflection comes in a clean surface. Similarly, चित् manifests in अन्तःकरणम्. Therefore it is said अन्तः पुरुषे. So with this the first question is answered. The first question means here क्व असौ पुरुषः. I said we have to supply another question also. कः असौ पुरुषः. Earlier क्व असौ. क्व means where. Now the second implied question is कः असौ पुरुषः – who is this षोडशकलं पुरुषः? And that पुरुष has to be revealed, which is the topic of

following portion. For कव असौ पुरुषः has small answer. इहैव अन्तःशरीरे. कः असौ पुरुषः is the rest of the sixth chapter.

Now the student has made a statement षोडशकलः पुरुषः. In this very statement there is a problem. Here the word पुरुषः means ब्रह्मन्. पुरुषः does not mean a male. Here पुरुषः means पूर्यति सर्वम् इति पुरुषः परमब्रह्म. And षोडशकलः means what? षोडश means sixteen, कलः means part or limb, अवयवम् इत्यर्थः. And षोडशकलः means षोडश कलाः यस्मिन् सः षोडशकलः – the one who is endowed with sixteen limbs. The sixteen parted ब्रह्मन्, the sixteen limbed ब्रह्मन्. Ok. What is the problem in this? षोडशकल पुरुषः is good only? Just as our local पुरुषःs have got limbs, हस्तपाणिपादादिवत् पुरुषस्यापि अवयवाः सन्तु इति चेत् न, it cannot be so because the उपनिषद् reveals ब्रह्मन् as निरवयवम्.

दिव्यो ह्यमूर्तिः पुरुषः स बाह्याभ्यन्तरे ह्यजः ।

अप्राणो ह्यमनाḥ शुश्रो ह्यक्षरात्परतः परः ॥ मुण्डकोपनिषद् २-१-२ ॥

So in मुण्डकोपनिषद् it was said that परमब्रह्म is निरवयवम् or निष्कलम्. What is निष्कलम्? निर्गताः कलाः यस्मात् सः निष्कलः and if you say षोडशकलः it will be what? सकलः. So the student is asking about सकल पुरुषः whereas the fact is the पुरुष is निष्कलः. Therefore, the teacher will have to take care of this misconception. And therefore, the teacher wants to talk about निष्कलः पुरुषः here afterwards first. And he will justify the षोडशकल somehow. And how that name

comes he will tell later. And he is going to reveal निष्कलातः पुरुषः. So I am going to use the word निष्कलात् here afterwards often, remember the meaning. निष्कलात् means what? That which is free from all limbs, निरवयतम्, रूपरहितम्, अमूर्तम् etc. How to reveal निष्कलात् ब्रह्म is the question. How can the teacher reveal निष्कलात् ब्रह्म because it is not available for objectification.

न तत्र चक्षुर्गच्छति न वाञ्छच्छति नो मनः । न विज्ञो न  
विजानीमो ॥ केनोपनिषद् १-३ ॥

So the eyes do not go there, the words do not go there, the intellect cannot go there, when सर्वप्रमाण अगोचरम् तत् then that ब्रह्मन् is beyond the scope of all प्रमाणम्, the teacher cannot use ordinary methods to reveal that ब्रह्मन्. So then what he has to? Use extraordinary method. Some other method he should use and that method alone is popularly known as आध्यारोप अपवाद न्यायः. In the मुण्डकोपनिषद् I have elaborately discussed, this is only a revision session.

आध्यारोप-अपवादाभ्याम् निष्प्रपञ्चम् प्रपञ्चयते ।  
शिष्याणाम् सुख बोधार्थं तत्त्वज्ञैः कल्पित क्रमः ॥

So आध्यारोप अपवाद method is used so that the teacher can also teach, the student can also understand. So this methodology is called सम्प्रदाय, which has been there from अनादि परम्परा. And what is the method? Four steps I have talked about in मुण्डकोपनिषद्. What is that?

i) The first step is introduce the world itself as a कार्यम्, a product, an effect. Introduce the world itself as an effect, a कार्यम्. So this itself is a very difficult thing because you can never talk about the world as an effect because the material world, according to our experience, is eternal. Isn't it? Even according to scientists matter cannot be produced or destroyed and therefore the material world must have been always there, in one form or the other. They may say it was in an energy form or dot form. There was a big bang came into the world, whatever it might be everybody thinks that the world of matter is always there. Therefore the first job of the scriptures is to say that the material universe, the matter is a कार्यम्. The जडप्रपञ्चः is कार्यम्. This is the first step.

ii) Then what is the next step? Once you say the world is a कार्यम् then what will be next automatic question? यदि इदम् जगत् कार्यम् स्यात् तर्हि यत्किञ्चित् कारणम् तस्य वक्तव्यम् वर्तते. For this कार्यं प्रपञ्चः there must be a कारणम्. Therefore, the second step is introduction of the कारणम् which people do not know at all. Because all people are involved in what कार्यं प्रपञ्च only. Whether it is biology or zoology or botany or medicine or astrology or astronomy all the sciences are dealing with the material universe, therefore the scripture have to introduce something which is other than the material universe and which happens to be the cause of the material universe and that is the कारणम्. And the scriptures introduces the कारणम् as सत्यम् ज्ञानम् अनन्तम् ब्रह्म. So

what is relevant is the word ज्ञानम्. The Consciousness, the चैतन्यम् is introduced as the cause of matter. So this is also a shocking revelation because according to the scientists it is the matter which is fundamentally there and the matter because of certain reactions and configuration by mistake formed into a cell or something and then came unicellular organism, Consciousness and all. Therefore, what they think is Consciousness is a product of matter. So what was there originally? Matter. There afterwards life or Consciousness came out of it. So that is what they think but the scriptures reverse the whole process and say that चैतन्यम्, ज्ञानम् is the cause चैतन्यम् रूपम् ब्रह्म जड प्रपञ्चस्य कारणम् अस्ति. This is the second step introduction of कारणम्. And the first and second step put together is called अध्यारोपः or सृष्टि. To tell it in short it is सृष्टि. So सृष्टि or अध्यारोपः is introducing the effect and the cause, in whatever order it maybe. I have put in a particular order, the उपनिषद् may put in a different order. Because in तौतीरीय the order is different. First कार्यम् and then कारणम् has been said. But in भूगुवल्ती the order is different

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्  
प्रयन्त्यभिसंविशन्ति । तद्विजज्ञासस्व । तद् ब्रह्मेति । ॥  
तौतीरीयोपनिषद् ३-१-१ ॥

There from कार्यम् to कारणम्. The order may be different in different उपनिषद्. Ok.

iii) Now what is the third step? The third step is this. So I should show that कार्यम् does not have an existence separate from the कारणम्. कारणम् व्यतिरिक्तेन कार्यम् नास्ति. So therefore once I say that the कार्यम् doesn't have an existence of its own what am I doing, I am negating the very कार्यम् itself as non-existent different from the कारणम्. Therefore कार्य निषेधः is the third step. कार्य निषेधः, matter is negated, there is no matter different from Consciousness. Consciousness व्यतिरिक्त चैतन्यम् व्यतिरिक्त जड प्रपञ्चो नाम कथित् नास्त्येव. कार्य निषेधः is the third step.

iv) Then what is the fourth step, do you remember? So once कार्यम् is negated, the कारणम् cannot enjoy the status of कारणम् itself. Because कारण, the name is relative name, it is there only as long as the कार्य बुद्धि is there. यावत् कार्य बुद्धिः तिष्ठति तावत् कालम् एव कारण बुद्धिः स्यात् कार्य बुद्धौ निषिद्धायाम् तस्याम् कारण बुद्धिः अवश्ययम् निषिद्धा स्यात्. So once कार्य बुद्धि is negated, here we need to be careful, we should not say कारणम् has been negated because if you negate कार्यम् and कारणम् what will happen? शून्यवाद प्रसङ्गः. Remember it will end up in शून्यवाद. If you negate कार्यम् but you don't negate कारणम् but if you negate the कारण status of चैतन्यम् and therefore what is left out is कार्य कारण विलक्षणम् शुद्धम् चैतन्यम् एव अवतिष्ठते. So the fourth step is what? कारणस्य कारणत्वं निषेधः. The कारणत्वं status is negated from कारणम्. Then what is left out? अकारणम् चैतन्यम् is left out. What about कार्यम्? That has gone

already. Therefore, अकारणम् चैतन्यम् कार्य कारण व्यतिरिक्त चैतन्यम् तुरीयम् चैतन्यम् do you remember माण्डूक्य, विश्व तौजस प्राज्ञः all of them are gone. That alone is left out. Now the third and fourth step together is known as अपवाद.

So do you remember the four steps?

So first introduce the कार्यम्,

From there go to कारणम्

Then negate the कार्यम् as non-existence different from कारणम्. So I introduce the pot as कार्यम्. First step. And there afterwards I say

यतो वा अयम् घटः जायते । येन अयम् घटः तिष्ठति । यस्मिन् अयम् घटः प्रविशति । तद्विजिज्ञासरव । सा मृतिकेति ।

So from घटः I enter into मृत् बुद्धि. So therefore I have shifted the घट् बुद्धि to मृत् बुद्धि. From pot thought we have come to clay thought. pot बुद्धि to clay बुद्धि. So first step and second step.

Once you have come to the clay thought I say keeping your vision in the clay tell me where is the pot? Then you will find that as long as my vision is in clay मरुत्तेत मरेन्तत्तु मामत याणेन मरुत्तिन् मरेन्तत्तु मामत याणेन. परुत्तेत मरेन्तत्तु पार्मुतलं पूतम् परुत्तेत मरेन्तत्तु पार्मुतलं पूतमें. (मरत्तै मरैतदु मामद यानै मरतिल् मरैन्ददु मामद यानै. परत्तै मरैतदु पार्मुदल् भूतम् परत्तै

**मरैन्ददु पार्मुदल् भूतमे.** ‘The gigantic elephant hides the wood, the gigantic elephant is (also) subsumed in the wood. The universe masks the reality of the Self, the universe disappears in the reality of the Self.’) The moment I have got clay vision pot is dismissed because it doesn't have a substantiality of its own. And therefore keeping your eyes in the clay I negate the pot कार्यं निषेधः and once I have negated the कार्यम् then I ask you to relook the clay. Clay can be called cause only as long as you look from the pot standpoint, once the pot is negated clay cannot be called even a cause therefore I negate the causal status of the clay. Therefore कारणत्वम् of the मृत् is also negated. Then what is left out? अकारणं कार्यम् clay एव अवतिष्ठते. Clay was, clay is and clay ever will be. In between what happened? Some confusion. That's all.

वाचारम्भणम् विकारो नामधेयम् मृतिकेत्येव सत्यम् ॥  
छान्दोब्योपनिषद् ६-१-४ ॥

You introduced a word called pot and got bound by the very word. So the word which is your creation became a Frankenstein for you, you created a word and you limited it and there afterwards got caught up amidst this words. So this idea is brilliantly brought out by शङ्कराचार्य in अपरोक्षाभूति.

कार्ये हि कारणं पृथेत्पश्चात्कार्यं विसर्जयेत् ।  
कारणत्वं ततो नप्येदवशिष्टं भवेन्मुनिः ॥ अपरोक्षानुभूतिः १३४  
॥

After doing all these things what will be left out? You alone will be left out. So अवशिष्टं भवेन्मुनिः, what will be left out will be जड रहित चैतन्यम्, I, the pure Consciousness alone will be left out. This is called अध्यारोप अपवाद न्यायः.

- So first introduced matter,
- From there go to Consciousness,
- Then say there is no matter other than Consciousness,
- Then negate Consciousness as even the cause of matter. There is only one Consciousness. Consciousness was, Consciousness is and Consciousness alone will be.

Then what is matter? Confusion. Ok. So therefore we are going to get now सृष्टि. अध्यारोप प्रक्रिया is coming in this line यस्मिन् एताः षोडशकलाः प्रभवन्ति is the beginning of अध्यारोप प्रक्रिया. Ok. Now the creation of सृष्टि can be explained in different ways. So in different उपनिषद् सृष्टि is given in different different ways. If you take तैतिरीय उपनिषद् it gives clean सृष्टि

तस्माद्गा एतस्मादात्मन आकाशः संभूतः । आकाशद्वयः । वायोरेभिनः । अञ्जेयापः । अद्भ्यः पृथिवी । ॥ तैतिरीयोपनिषद् २-४-१ ॥

There is a beautiful क्रम that is given. And if you take छन्दोऽब्य उपनिषद् आकाश and वायु are not at all said ततोऽसृजत, तदपोऽसृजत ॥ छन्दोऽब्योपनिषद् ६-२-३॥

Etc. Only three elements are mentioned fire, water and earth. And if you take मुण्डकोपनिषद् or कैवल्योपनिषद्

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

यं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ मुण्डकोपनिषद् १-२-३ ॥

There it is totally different order. Thus that you find the order of the सृष्टि is not the same. In some places you get क्रम सृष्टि, in some places you get अक्रम सृष्टि, some places we get विक्रम सृष्टि. Order, wrong order, reverse order. Like this so many सृष्टि प्रक्रियाः are there. And why the उपनिषद् is not consistent? If उपनिषद् is a प्रमाणम् it should talk everywhere the same thing? So if you ask the answer we give is भिन्नप्रकाराः सृष्टयः उच्यन्ते तरमात् इति चेत् सृष्टौ तात्पर्य अभावात्. It is only a temporary introduction later we are going to dismiss it. So what does it matter whether it is three भूताः or पञ्चभूताः? So you are going to negate it, it is only उपायः सोऽवताराय नास्ति भेटः कथञ्चन ॥ माण्डूक्य कारिका ३-१४ ॥

It is only a temporary probe introduced, sooner or later we are going to knock it off, like having a bamboo structure for a building. You are not particular about the color of the bamboo or how much beautiful it might be, you are not bothered. It must temporarily support, once the building is completed it is going to be knocked off. Therefore, सृष्टौ तात्पर्यम् नास्ति अट्टैते ब्रह्मणि एव तात्पर्यम् अस्ति तरमात् सृष्टौ क्रमः न दृश्यते.

And here in this प्राञ्जोपनिषत् the सृष्टि is going to be introduced as the sixteenfold creation. Creation consisting of sixteen factors known as षोडशकला. So षोडशकला is the name of सृष्टि in fact. And using this षोडशकल the teacher is going to teach about ब्रह्मन्. As what ब्रह्मन्? निष्कलम् ब्रह्म. So the षोडशकला रूप प्रपञ्च is going to be used to reveal the निष्कल पुरुषः. And how does the teacher reveal it? He says षोडशकला is born out of निष्कलम् ब्रह्म. First आद्यारोपम् and later he will resolve the षोडशकला back into परमब्रह्म. So therefore the world is going to be introduced as षोडशकला born out of परमब्रह्म and later the षोडशकल पुरुषः will be resolved into परमब्रह्म. परमब्रह्म व्यतिरिक्तः षोडशकला प्रपञ्चः नास्ति. Therefore, परमब्रह्म gets a new title now षोडशकला जनकः परमब्रह्म or षोडशकला अधिष्ठानम् परमब्रह्म. Remember षोडशकला means प्रपञ्च. Since षोडशकला, the प्रपञ्च has the ब्रह्मन् as the अधिष्ठानम् ब्रह्मन् itself is given a temporary name षोडशकल पुरुषः. So, षोडशकला अधिष्ठानत्वात् षोडशकलः इति नाम. But here you should note when we are using the word षोडशकला for the world we should say षोडशकलाः. But when we use the same word for the पुरुषः we should say षोडशकलः. There is a difference. षोडशकला: it means the name for प्रपञ्च and when you want to name the परमब्रह्म षोडशकला रूप प्रपञ्च अधिष्ठान पुरुषः then we should not say षोडशकला पुरुषः, it is wrong षोडशकला पुरुषः is wrong, it is षोडशकलः पुरुषः. So, षोडशकला: उपाधि यस्य सः. There it is taken as उपाधि, here it

is taken as लक्षणम्. This is called as तटस्थ लक्षणम्. If remember the भूगुचल्ली, with the help of the प्रपञ्च we are defining ब्रह्मन्, with the help of षोडशकला we are defining निष्कल. Therefore, षोडशकला becomes the लक्षणम् for निष्कलम् ब्रह्म. लक्षणम् means indicator. And therefore, षोडशकला लक्षणत्वात् षोडशकलः पुरुषः इति उच्यते.

Now one more question can come. What is that? The teacher introduces प्रपञ्च as the कार्यम् and ब्रह्मन् as the कारणम् and there afterwards श्रुति negates the कार्यम् and thereafter it negates कारणत्वम्. So in this we will face a problem. When we say ब्रह्मन् is कारणम् then a student will have a question. How can you say ब्रह्मन् is a कारणम्? Because if you say ब्रह्मन् is a कारणम्, the problem will be what? यत् कारणम् तत् सविकारम् कारणत्वात् मृद्गत्. That which is a कारणम् always undergoes a change. The clay cannot remain always a lump of clay, it will have to undergo a shape change, which is सविकारम्. Gold if it remains always in the lump form it will not become an ornament. It also has to undergo at least some spatial change or form change it has to undergo. So then how do you say ब्रह्मन् is a कारणम्? I can understand in the case of pot and clay. You can say pot is the कार्यम्, clay is the कारणम्, there afterwards negate the pot and negate the कारणत्वम् also but in the case of ब्रह्मन् how can the उपनिषद् say ब्रह्मन् is the कारणम्? So शङ्कराचार्य says when the उपनिषद् says ब्रह्मन् is कारणम् really speaking the उपनिषद् is not very much interested in saying ब्रह्मन् is a

कारणम् Because really speaking ब्रह्मन् cannot be कारणम् also. Then why do you say so and confuse me? Can you not keep quiet? But कारणत्वम् is only a temporary status given, in that कारणत्वम् there is no तात्पर्यम्. So we should not go on inquiring how is ब्रह्मन् the कारणम्, how is ब्रह्मन् the कारणम्, in that there is no तात्पर्यम् at all. As in mathematics we put X. X is only something status given temporarily, sooner or later we are going to remove that X. Similarly, here also ब्रह्मणः कारणत्वम् also is temporary status given. So we should not have आवृण्ट in it. We should not go into the depth of it. For the time being you keep and once you have understood the निर्गुणम् ब्रह्म then that कारणत्वम् can be negated. And therefore what do we do is for giving a temporary status of कारणत्वम् alone we introduce माया and we say that कारणत्वम् मायिकम्. मायिकम् means what? तत्कालम् मायिकम् means don't ask questions. It is out of syllabus remember. So, मायिकम् means don't dwell deep into the कारणत्वम् status of ब्रह्मन्. उपनिषद् introduces that in teaching the कारणत्वम् because later the उपनिषद् itself will deny the कारणत्वम् also. And therefore मायिकम् कारणत्वम् which also is negated later. So now the षोडशकलः पुरुषः is also justified. Why he is षोडशकल पुरुषः? षोडशकला अधिष्ठानत्वात् षोडशकलः इत्युच्यते. But परमार्थतः what type of पुरुषः he is? निष्कल पुरुषः सः. Therefore, यस्मिन् यस्मिन् ब्रह्मणि एताः षोडशकलाः. एताः means प्रत्यक्षेण अनुभूयमानाः. So this sixteen कलाः in the form of this

material universe प्रभवन्तीति – from which the षोडशकलाः are born. Here you should remember it is षोडशकलाः; that is the प्रपञ्च प्रभवन्ति. Now what will be your next question? What are the sixteen कलाः? And they are going to be explained in the next मन्त्राः, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ ॥

तरमै स ठोवाचेहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेता: षोडश  
कला: प्रभवन्तीति ॥ २ ॥

The sixth and the last student has approached पिप्लाद क्षणिषि and asked for षोडशकल पुरुषः and in fact षोडशकल पुरुषः is none other than परमब्रह्म only. Why this पुरुष got the name षोडशकल पुरुषः we have to see later. Here the teacher is going to reveal this पुरुष, ब्रह्मन् through सृष्टि प्रकरणम्. Here ब्रह्मन् is going to be revealed as जगत् कारणम्. So what is the definition of ब्रह्मन्? ब्रह्मन् is that from which the universe comes out because of which the universe exists and into which the universe goes back that material cause, cause means the material cause, उपादानं कारणम् is ब्रह्मन्. And this idea we had already seen in भूगुवलित of तत्तिरीय.

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्  
प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति ॥  
तौतिरीयोपनिषद् ३-१-१ ॥

So in this लक्षणम् ब्रह्मन् the unknown is revealed through the world, that is known. So in this लक्षणम् definition ब्रह्मन् the unknown is revealed through the world, the known because unknown has to be revealed through known only. How can you reveal unknown through another unknown? Then that unknown has to be revealed by another unknown it will be अनवस्था दोष and therefore unknown has to be revealed through known. And therefore ज्ञातप्रपञ्चद्वारा अज्ञातमब्रह्म

प्रतिपाद्यते श्रुत्या. Ok. How does श्रुति manage do that? By pointing out that the world is कार्यम् and if the world is कार्यम् it presupposes a कारणम् and that कारणम् that उपादान कारणम् is ब्रह्मन्. Therefore, कार्यं प्रपञ्चद्वारा कारणम् ब्रह्म बोधयति श्रुतिः. Through कार्यं प्रपञ्चं the कारणम् ब्रह्म is revealed. And is this world an integral part of ब्रह्मन् or different, if you ask, the world is not an integral part of ब्रह्मन् because world is सविकारम्, world is मिथ्या, world is सविकल्पम् and ब्रह्मन् is निर्विकारम्, सत्यम् etc. And therefore this लक्षणम् is called तटस्थ लक्षणम् because you reveal something through another thing which is not an integral part of it. I will give an example, it looks abstract now. Because we talk of two types of revelation or लक्षणम्. When I want to know a particular person, if I reveal directly describing his features that he has got such and such hands, that he has got a bald head or he has got grey hair, that has got long nose etc. I am revealing him through features which are integral part of him. So I am revealing a person through features which are his integral part therefore this revelation is called what? स्वरूप लक्षणम्. Whereas when I reveal a person through his son, son is not the integral part of the person like hands or legs, if son were his internal part wherever he goes he will go also, so through the son I reveal. Or I say that person who is sitting near the wall, wall is not an integral part, that person who is sitting under the fan, in all these things I am revealing a person through such things which are not integral part of the

person and this way of revelation is called तटस्थ लक्षणम्. So in वेदान्त when ब्रह्मन् is revealed through its own intrinsic nature like सत्यम्, सत्यम् is the very integral nature of ब्रह्मन्; ज्ञानम्, the चैतन्यम् is the very स्वरूपम् of ब्रह्मन्. Therefore, when I say सत्यम् ज्ञानम् अनन्तम् ब्रह्म it is called स्वरूप लक्षणम् whereas when I reveal ब्रह्मन् with the help of the world, which is not the integral part of ब्रह्मन्, कार्यद्वारा यदा कारणम् ब्रह्म बोध्यते then that लक्षणम् is called तटस्थ लक्षणम्. So wherever सृष्टि प्रक्रिया comes what is श्रुति doing? श्रुति is revealing ब्रह्मन् through तटस्थ लक्षणम्. In fact, तटस्थ लक्षणम् is more popular than स्वरूप लक्षणम् because through the known ब्रह्मन् is revealed, in स्वरूप लक्षणम् lot of problems are there. And that is why almost in all the उपनिषद् the सृष्टि प्रक्रिया comes so that it can reveal ब्रह्मन् through तटस्थ लक्षणम्. In ब्रह्मसूत्र also the second सूत्र which defines ब्रह्मन् says

जन्माद्यस्य यतः ॥ ब्रह्मसूत्र १-१-२ ॥

There also सत्यम् ज्ञानम् अनन्तम् ब्रह्म, व्यासाचर्य did not mention. In ब्रह्मसूत्र also व्यासाचर्य chooses only तटस्थ लक्षणम् for ब्रह्मन्'s definition indicating the importance of तटस्थ लक्षणम्. And in this section also of the प्र॒ञ्जोपनिषद् the teacher wants to reveal ब्रह्मन् through the जगत् कार्यं प्रपञ्च. And here the कार्यं प्रपञ्च is divided into sixteen parts. What is meant by कार्यम्? Effect. कार्यम् means विकारः, effect. So this कार्यं प्रपञ्च is divided into sixteen parts, षोडशकल. and ब्रह्मन् is revealed through the sixteen parted

world. ब्रह्मन् doesn't have sixteen parts. ब्रह्मन् is revealed through the world, which has got sixteen parts. So षोडशकल उपाधिकत्वात् उपलक्षितत्वात्, since ब्रह्मन् is a revealed through षोडशकल, ब्रह्मन् is called षोडशकल पुरुषः. Ok. Very very subtle point. Normally, षोडशकल पुरुषः means what we take for? पुरुष who has got sixteen parts. But in this context पुरुष doesn't have sixteen parts because उपनिषद् itself will say later अकलः सः, पुरुषः अकलः. अकलः means what? निष्कलः. निष्कलः: you know very well. So therefore पुरुष cannot be षोडशकलः, He doesn't have any parts, He is निर्विकल्पः, निरवयवः, निष्कलः,

निष्कलं निष्क्रियं शान्तं निरवदं निरञ्जनम् ॥  
थेताख्वतरोपनिषद् ६-१४ ॥

etc. Therefore, since it is revealed through षोडशकलs the पुरुषः is called षोडशकलः पुरुषः. Therefore, सृष्टि प्रक्रिया's first benefit is what? Revelation of ब्रह्मन् through तटस्थ लक्षणम्. Ok. And this सृष्टि प्रक्रिया will give another important teaching also. What is the first point? It reveals ब्रह्मन् through तटस्थ लक्षणम्. Then what is the second purpose of सृष्टि प्रक्रिया? अद्वैत सिद्धिः. Because in सृष्टि प्रक्रिया the world is revealed as कार्यम् and ब्रह्मन् is revealed as उपादान कारणम्. कारणम् means remember it is उपादान कारणम्, the material cause just like gold is the material cause of ornaments, clay is the material cause of pots, etc. So once I say जगत् is कार्यम् and ब्रह्मन् is उपादान कारणम् we can easily come to the conclusion that कारणम् व्यतिरिक्तम् कार्यम्

नास्ति, स्वर्णम् व्यतिरिक्तम् आभरणम् नास्ति, मृत् व्यतिरिक्तः  
घटः नास्ति, जलं व्यतिरिक्तम् तरङ्गम् नास्ति, दारुं  
व्यतिरिक्तम् पिटादिकम् नास्ति. Similarly, since ब्रह्मन् is  
कारणम् and the entire जगत् is कार्यम्, world is a नामरूप  
alone – अस्ति, भाति, प्रियम्. Ok.

अस्ति भाति प्रियं रूपं नामं चेत्यंशपञ्चकम् ।

आद्यतयं ब्रह्मरूपं जगद्रूपं ततो द्रुयम् ॥ घट्यविवेकः २०॥

नामरूप द्रुयम्. Therefore, अद्वैत सिद्धिः is the second benefit  
we get.

Ok. And incidentally you should remember when we say ब्रह्मन् is the उपादान कारणम् and the world is the कार्यम्. What type of उपादान कारणम्? Two are there. One is called परिणामि उपादान कारणम् where the कारणम् changes to become कार्यम्. Like what? Milk changes to become curd, earth changes to become tree. And there is a second type of उपादान कारणम् called विवर्त उपादान कारणम् where the कारणम् produces an effect, कार्यम् without undergoing a change. So changing material cause and changeless material cause. And what is the example for the second one? Just as the rope apparently produces the snake because of ignorance, or a dream we produce a dream world without undergoing a change. So these are the two उपादान कारणम्'s possible, of which ब्रह्मन् belongs to which variety? ब्रह्मन् belongs to the second variety, the changeless material cause. Ok. Why can't you take the first variety? Why can't take it for a change? Everybody wants change, so for a change all the time विवर्त

उपादान कारणम् why can't we vote for परिणामि उपादान कारणम्. No it is not an efficient one. So परिणामि उपादान कारणम् will not serve the purpose because of two reasons. If you say ब्रह्मन् is परिणामि उपादान कारणम् it will mean ब्रह्मन् is subject to change. If ब्रह्मन् is subject to change then अस्ति जायते वर्धते विपरिणमते अपक्षीयते and finally विनश्यति. ब्रह्मन् also will be subject to change which means ब्रह्मन् will die one day, poor ब्रह्मन्! That is the first problem. The second problem is what? If you take ब्रह्मन् as परिणामि उपादान कारणम् the world which is the modification of the ब्रह्मन् will become as real as the कारणम् समानसता comes. In the case of परिणामि उपादान कारणम् cause and effect will have same degree of reality. What is the example? Earth and the tree. So tree is born out of what? The modification of earth. And tree and earth have got equal degree of reality. And if ब्रह्मन् is the परिणामि उपादान कारणम् then world also will be as real as ब्रह्मन्. Then there will be द्वैतम् and ब्रह्मन् will be परिच्छिन्नम्, all kinds of problems will come. Thus if you take परिणामि उपादान कारणम् two दोष will come.

First दोष is that ब्रह्मन् will be subject to change and death,

Another will be ब्रह्मन् will be subject to duality.

Whereas in विवर्त उपादान कारणम् both problems are not there. ब्रह्मन् continues to be same शुद्धम् ब्रुद्धम् मुक्तम् free from birth and death etc. And not only that when it is विवर्त उपादान कारणम् कार्यम् does not enjoy same degree of reality as कारणम् विषमसताकम् भवति. Just as our snake is not as

real as rope, dream is not as real as waker, mirage water is not as real as the sand and therefore ब्रह्मन् is विवर्त उपादान कारणम् and through this कार्यम् that is through सृष्टि we are revealing ब्रह्मन् the विवर्त उपादान कारणम्. That is the topic here. We saw in the second मन्त्र, यस्मिन्नेता: षोडश कलाः प्रभवन्तीति. यस्मिन ब्रह्मणि विवर्त उपादान कारणे or अधिष्ठान कारणे the another name for विवर्त उपादान कारणम् is अधिष्ठान कारणे षोडशकलाः, षोडशकलः is another name for the world remember, so the world consisting of sixteen parts are born out of, really born or falsely born? When it is said as विवर्त उपादान कारणम् how should we take it? The sixteen parted world is falsely born out of this ब्रह्मन्. Ok. Now some more details about the सृष्टि is given.

### Verse No. 6.3

स ईक्षाचक्रे करिमन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि  
करिमन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

Before सृष्टि it seems the ब्रह्मन् visualized the whole universe to be created. This is also another important aspect said in all उपनिषद्. सः ऐक्षत. In some उपनिषद् सः ऐक्षत is said, in some उपनिषद्

सोऽकामयत । बहुर्खां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । ॥ तौतिरीयोपनिषद् २-६-४ ॥

So in all उपनिषद् it is uniformly said that ब्रह्मन् visualized the whole universe before सृष्टि, just as any creator will mentally visualize the product before starting, an artist must

conceive the picture otherwise he will not get anything, it will end up in modern art. Without any plan if you draw it is called modern art. Similarly, a builder should conceive a house before. So, here also सः ईक्षांचक्रे. So that ब्रह्मन्, सः पुरुषः ईक्षांचक्रे. Literally ईक्षांचक्रे means saw. Here seeing is mental, mentally saw. What is the purpose of this statement? These are all very important statements, very elaborately analyzed in ब्रह्मसूत्र and all. Because when we say ब्रह्मन् is the material cause we will have a confusion. Because generally we find the material causes happened to be inert in nature. Isn't it? स्वर्णम् is the material cause of ornaments. स्वर्णम् is चेतनम् or जडम्? Any doubt is there? जडम् मृत् is the उपादान कारणम् of घटादिकम्. मृत् is चेतनम् or जडम्? जडम्. Thus our experience is that material causes are always जड स्वरूपम्. And we said ब्रह्मन् is उपादान कारणम् of the universe and therefore तत्र ब्रह्मापि जडम् स्यत्. So this problem should not come, therefore उपनिषद् says सः ईक्षांचक्रे to indicate that ब्रह्मन् is चेतन स्वरूपम् it is not जड उपादान कारणम् but it is चेतनम्. This is one implication.

And there is a second implication also. And what is that? When you say मृत् is the उपादान कारणम् for pot, i.e., clay is the कारणम् for pot. You know that even though the clay is the कारणम् for pot, clay can become pot only if there is another intelligent cause to produce the effect. उपादान कारणम् is not alone sufficient. Even though स्वर्णम् is the cause for आभरणम्, स्वर्णम् by itself cannot slowly get shaped

into ornament, by keeping in the cupboard try and see! स्वयम् उपादान कारणम् कार्यम् न भवति. कारणान्तार सहायेन एव निमित्त कारण सहायेन एव उपादान कारणम् कार्यम् भवति. So here ब्रह्मन् is उपादान कारणम् to become the world when said then the question will come there must be a निमित्त कारणम्, intelligent cause. And therefore again ब्रह्मन् is उपादान कारणम् and there is an intelligent cause minimum two are required. So, by using the word सः ईक्षाञ्चक्रे by saying the ब्रह्मन् itself saw, we get the second implication that ब्रह्मन् is न केवलम् उपादान कारणम् ब्रह्मन् is निमित्त कारणम् च, आभिन्न निमित्त उपादान कारणम् ब्रह्म. So, सः ईक्षाञ्चक्रे indicates that it is निमित्त कारणम् also. Is it possible to be like that? Can there be one and the same thing be material and intelligent cause?

यथोर्णनाभिः सृजते गृह्णते च ॥ मुण्डकोपनिषद् १-१-४ ॥

Where मुण्डक. This is मुण्डक व्याख्यानम् remember. Therefore, just as the spider is the material and intelligent cause of the web, similarly, ब्रह्मन् also. सः ईक्षाञ्चक्रे. And what did that ब्रह्मन् think? So ब्रह्मन्'s thought is put in here in quotation. So first ब्रह्मन् wanted to create प्राण it seems. So here the creation is given in a particular order. So first ब्रह्मन् wanted to create प्राण. And for that ब्रह्मन् was visualizing, conceiving. What did It thought? 'I want to create', ब्रह्मन् thinks, ok, 'I want to create such a thing in whose presence a person will have life, Consciousness, in whose absence the person will become dead'. That is I, the चैतन्यम् will be

present in the body and in whose absence I, the चैतन्यम् will not be present in the body. That is said here. करिमन् उत्क्रान्ते अहम् अपि उत्क्रान्तः भविष्यामि – in whose departure I, the चैतन्यम् will be in the body that means what the person will be alive, अहम् means ब्रह्मन् here. Who is that ब्रह्मन्? The चैतन्यम्. Therefore, I want to create such a प्राण in whose presence I, the चैतन्यम् will be available, करिमन् वा प्रतिष्ठिते – in whose existence, presence अहम् प्रतिष्ठास्यामी – I will be present in the body as चैतन्यम् as the life. Such a thing I am going to create. प्राण is the answer but ब्रह्मन् is thinking. So I want to create such a thing in whose presence a physical body will be चेतनम्. And what is that? प्राण alone. And therefore he created प्राण etc. That is going to be said now in the next मन्त्रा.

#### Verse No. 6.4

स प्राणमसृजत प्राणाच्छ्रद्धा खं वायुज्योतिरापः पृथिवीनिद्रयं मनः। अनन्मन्नाट्टीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४ ॥

So first he created प्राण. सः पुरुषः प्राणम् असृजत. And here you should remember प्राण is not व्यष्टि प्राण but प्राण at the total level, समष्टि प्राणः, otherwise known as हिरण्यगर्भः; otherwise he is called सूक्ष्मात्मा प्राणम् itself because that is the one in whose presence a person enjoys manifest Consciousness, life, in his absence one does not enjoy manifest Consciousness, i.e., life. And there afterwards he

created the other fifteen कलाIs. So now here we get sixteen कलाIs. What are they?

The first one is प्राणः, the second one is श्रद्धा, then next five are the five elements, खं वायुः ज्योतिः आपः पृथिवी, then इन्द्रियम् eight, मनः nine, अन्नम् ten, वीर्यम् eleven, तपः twelve, मन्त्राः thirteen, कर्म fourteen, लोकाः fifteen and नाम sixteen.

So प्राणाटि नामान्तम्, beginning from प्राण up to नाम sixteen कलाIs. And the meanings most of them you know. श्रद्धा. श्रद्धा means faith, the concept of faith. So that was the second creation it seems. Because when the people are to be created later भगवान् is going to provide वेद prescribing the right way of living.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । ॥ गीता ३-१० ॥

It was said. If the world should run properly not only people must be created but the right way of living also must be created. And the right way of living is prescribed in what? Vedas. And therefore later वेदs and human beings are going to come. But human beings and वेदs are not sufficient. Because a human being will be there, वेद also will be there, benefit will come when? Only when it is followed. Now also वेद is there but what is the use? And therefore it will be beneficial only if the human beings have श्रद्धा in the वेदs.

तस्य वेदस शिरः ॥ तैत्तिरीयोपनिषद् २-४-१॥

श्रद्धा is the शिरः of the विज्ञानमयकोश, we saw in तत्त्वीय. Therefore, श्रद्धा is very important otherwise people will not follow the scriptures, they will begin to live as they like, रागद्रेष will be ruling and there afterwards there will be utter confusion, wars, terrorism, ecological imbalance, all kinds of things and the earth cannot survive for long. And therefore श्रद्धा is very important and therefore the second item is श्रद्धा. And there afterwards खं वायुः ज्योतिः आपः पृथिवी. This has come in the मुण्डक itself. खम् is space, वायुः – air, ज्योतिः – fire, आपः – water, पृथिवी – earth. These five elements which are meant for the creation of स्थूलप्रपञ्च and स्थूलशरीरम्. Then इन्द्रियम् – the ten sense organs. ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च जातौ एकवचनम्. It is in singular. Collective singular it is. Then मनः – the अन्तःकरणम् the mind without which people cannot express in the world. And it is not enough that body and कर्मस् are there. When he expresses himself he requires more and more energy. And for that what should we have? अन्नम् – food. Then अन्नात् वीर्यम् वीर्यम् means what? Power, energy, शक्ति. Then तपः. So शङ्कराचार्य says तपस् is prescribed because when a person has the capacity to act and since a person has got a free will also he is bound to commit mistakes and therefore तपस् is prescribed as a प्रायश्चित्तम् as a rectification for wrong actions. So कर्म is right action, तपस् is a corrective measure. Then मन्त्राः. मन्त्र means for spiritual progress. So by doing यज्ञाः वित्तशुद्ध्यर्थम् तदनन्तरम् वित्तनैश्चल्यार्थम् तदनन्तरम्

आत्मज्ञानार्थम् so all have been placed step by step. Then कर्म् कर्म means all types of कर्म्स including उपासना. कर्म् and उपासना. Then लोकाः कर्मफलभूतम् and उपासनाफलभूतम्. The लोकs attained through the कर्मफल and the लोकs attained through the उपासनाफल. And for wrong कर्म् अधोलोकाश्च. So all the लोकs. And if all of them are there then how to transact? Transaction requires नामकरणम्. When a child is born you have to do नामकरणम् otherwise how will you call? New baby, new baby there are so many new babies are there. So you have to put some name. Whether it is a good or bad that is a different thing. Therefore नाम च. These are the sixteen कलाIs. In short, समरतः प्रपञ्चः अजायत पुरुषः असृजत. With this the सृष्टि प्रकरणम् is over. Only one मन्त्र. Because we are all advanced students you know, we don't require elaboration. So with this अध्यारोप प्रकरणम् is over.

Now what should come? अपवाट is going to come in next मन्त्रा.

### Verse No. 6.5

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्रं इत्येवं प्रोत्यते । एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुषं पुरुषं इत्येवं प्रोत्यते स एषोऽकलोऽमृतो भवति तदेष ज्लोकः ॥ ४ ॥

So सृष्टि is over, स्थिति is understood, now लयम् is said. Or to put it technically आध्यारोप प्रकरणम् is over, now अपवाद प्रकरणम्. Previous section is

**मत्स्थानि सर्वभूतानि ॥ गीता ४-४ ॥**

This मन्त्र is

**ज च मत्स्थानि ॥ गीता ४-५ ॥**

So यथा an example is given which is familiar to us from मुण्डकोपनिषद्. What is that? The rivers which are born out of ocean are merging into ocean. In between river is what? A नामरूप alone. Previously water was, now also water is, later also water alone will be, in between a new नाम and रूप appeared and later this नामरूप disappeared. So this example is taken. यथा – just as, इमाः नद्याः स्यन्दमानाः – so all these rivers which are flowing down समुद्रायणाः – towards the ocean, that is literally it means keeping the ocean as the destination, समुद्रम् एव अयनम् प्राप्यस्थानम् यासाम् ताः समुद्रायणाः. So flowing keeping the destination as the ocean, in between they may go here and there but ultimately they are all converging there only. Ultimately what happens? समुद्रम् प्राप्य अस्तम् गच्छन्ति – they reach the ocean and disappear. Ok. Disappears means what happens? Does the water, river disappear? No. Because river is water, water cannot be destroyed, it has joined the ocean. Then what has disappeared? Really speaking the water has not disappeared because matter cannot be created or destroyed. Then what do you mean by

disappearance of river? **मिदेते तासाम् नामरूपे** – river has not disappeared, the water is there very much. Only the नामरूपs are destroyed. The name Ganges is gone, the form Ganges is gone, the water continues to be in the ocean. And if the river has lost its name and form, then what happens? Is it शून्यम्? No, the very same river now gets a new name. What is that?

**समुद्रः इति एवम् प्रोक्ष्यते** – now it is called as ocean. What was previously called as river, the same river having lost its नामरूप gets a new nomenclature that it is समुद्रः. In between only name has been changed. Previously it was what? समुद्र only. But now we give a new name and now we remove that name. We alone give the नाम and we alone take off the नाम. While giving the नाम we are so happy, so we celebrate and again when you remove the नाम, thirteen days function, crying and all. What is happening? We gave name and took off the name that is what is happening. What is human life? Adding a नाम and removing a नाम, that's all, which is a very big biography for us. **एवम् एव** – in the same way. **अस्य परिद्रष्टः** – so from this पुरुषः, who is the seer. See the उपनिषद् gives a new name, परिद्रष्टः. Earlier it said पुरुषः; now it has been made into परिद्रष्टा, the very seer, उपद्रष्टा the seer. That ब्रह्मन् is none other than आत्मा. So, परिद्रष्टः from that पुरुष, the seer **इमाः षोडशकलाः** – so these sixteen फलाः of this पुरुष, which rose from पुरुष, which belongs to this पुरुष. What do they do? **पुरुषायणाः** – they all will go towards पुरुष and **पुरुषम् प्राप्य अस्तम् गच्छन्ति** – they reach the same

पुरुष and disappear. Ok. **भिद्येते तासाम् नामरूपे** – and there नाम् s and रूप s will be completely destroyed. Here भिद्येते should be understood as destroyed. Sometime भिद्येते means differs, भैटः. Here भिद्येते means नष्यति. Then what will be the name? So the very same प्रपञ्च which was known by the name प्रपञ्च till now, now it gets the name पुरुषः itself. The only difference is when this world dissolves into ब्रह्मन् during प्रलयम् it is only temporary dissolution whereas when through ज्ञानम् or through मोक्षा the world is resolved it is permanent dissolution.

**फेरडव्यये सर्व एकीभवन्ति ॥ मुण्डकोपनिषद् ३-२-४ ॥**

That is the only difference. प्रलय काले temporary लयम्, dissolution and मोक्ष काले permanent लयम्. So thus अपवाद प्रकरणम् also is over. And it is to show that the world does not have an independent existence and therefore ब्रह्म सत्यम् जगन्निमिश्या. Ok. Then we will have a very big doubt that if the कला s, you know the meaning, part, are born out of ब्रह्मन् and goes back unto ब्रह्मन्, ब्रह्मन् must have कला s. That is why it is born out of ब्रह्मन् and goes back unto ब्रह्मन्. Therefore ब्रह्मन् must be potentially having these कला s and only because of that ब्रह्मन् is able to produce the कला s and resolve these कला s and therefore ब्रह्मन् is सकला: . Somebody may argue, therefore the उपनिषद् says **सः एषः अकलः** – ब्रह्मन् doesn't have any कला even potentially. ब्रह्मन् is free from all

the कलाs because कलाs are मिथ्या. कलानाम् ब्रह्मणि अद्यस्तत्वात् and therefore कलाs neither really belong to ब्रह्मन् nor does it belong potentially to ब्रह्मन्. कलाs are मिथ्या. And when it is in potential form we call it माया. कलाs in potential form is called माया, कलाs in dynamic form is called जगत्. Both are मिथ्या. ब्रह्मन् is free from कलाs either in potential or in dynamic form. Ok. तत् एषः श्लोकः भवति – so regarding this there is the following मन्त्र, because this is a ब्राह्मणोपनिषद् therefore for support it is taking a मन्त्र.

### Verse No. 6.6

**अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।  
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥**

So here it gives the quotation of a मन्त्र in support of this statement. And what is that? The whole प्रपञ्च is born out of ब्रह्मन् and resolved unto ब्रह्मन् and it is supported by ब्रह्मन्. And the example is popular one. And what is that? **अरा:** इव रथनाभौ – so in a wheel there are अरा:. अरा: means what? A spoke of a wheel. रथनाभिः means the central part of the wheel known as the hub. The hub of the wheel. And all these sports are sustained by the central part of the wheel alone. What actually causes the motion is the outer rim and spokes. The नाभिः doesn't undergo any change. If you have got any doubt in a moving wheel put your hand on the नाभिः, nothing will happen. Therefore, actual dynamism of the wheel is because

of the spokes and the rim, but still it cannot be so without the support of the hub. Similarly, the whole प्रपञ्च is moving but all these are possible because of the central hub, the motionless ब्रह्मन् alone. So therefore seemingly it doesn't play any role but really that alone plays all the role. Similarly, here also रथनाभौ आरा: इव – like a spoke in a wheel फलाः यस्मिन् प्रतिष्ठिता: – all these sixteen spokes sixteen फलाः are based upon यस्मिन् means refers to पुरुषे ब्रह्मणि, in that पुरुष ब्रह्मन् तम् वेदाम् पुरुषम् वेद – so if a person knows that पुरुष. What type of पुरुष? वेदाम् – who is the only worth knowing thing.

वेदैश्च सर्वैरहमेव वेदाः ॥ गीता १७-१७ ॥

ज्ञेयम् यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतम् अङ्गुते । ॥ गीता १३-१२ ॥

This is the only वेदाम्, ज्ञेयम्, the one who knows. तम् वेदाम् पुरुषम् वेद. So here वेद should be taken as commandment. So one should know that this पुरुष which is worth knowing. वेद जानीयात्. Ok. Why does उपनिषद् commands everyone to know this. It says यथा – so that मृत्युः मा वः परिव्यथाः – so that mortality will not torment you, afflict you. परिव्यथाः means afflict, मृत्युः means mortality. And वः means युज्मान् you. So one should know that ब्रह्मन् so that mortality will not affect you. Therefore, the फलम् is what? Immortality, अमृतत्वम् is the फलम्. अमृतत्वं सिद्धये one should know this ब्रह्मन्. So thus this is the *Upanishadic* support and फलश्रुति also is given. With this the sixth question also is answered.

And now the उपनिषत् concludes the entire section, not only the entire section but the उपनिषत् itself. So इति is there. परिव्यथा: इति. इति is to give quotation because this is a ऋग् मन्त्र.

### Verse No. 6.7

तान्होवाचैतावठेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥ ७ ॥

### Verse No. 6.8

ते तमर्चयन्तरस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

So after answering the sixth question पिप्पलाद tells the students. Students all of them, तान् ह उवाच – पिप्पलादः तान् शिष्यान् भारद्वाजादिन् उवाच. What did he say? एतावठेव अहम् एतत् परं ब्रह्म वेद – about the परमब्रह्म I know only this much. Don't ask me more, I have exhausted all my knowledge. Then students got confused. So that means you say I know only this much, does it mean some more is to be known? What is the next उपनिषत्? So does it mean that some more else to be known. So the teacher says no. न अतः परम् अस्ति – in fact there is nothing else to be known, no more is to be known, I have told what I know and what everyone should know, nothing more is there to be known. So then the students were happy. We have got now complete knowledge of ब्रह्मन्. And therefore they arranged a पाटपूजा. ते तम् अर्चयन्तः – so they worshipped पिप्पलाद and there afterwards they praised the teacher the praise is given within quotation. त्वम् हि नः पिता.

त्वम् हि onwards is the words of the शिष्यs addressed to पिप्लाट, the teacher. So you are our father. And शङ्कराचार्य gives meaning father gives a physical body. The local father gives a local physical body, you are the father who are given me ब्रह्म शरीरम् therefore, because of you alone I, the mortal have been converted to I, the Immortal one. The local father gives birth to the mortal I, the spiritual father gives birth to the Immortal I. And therefore the Immortal I is born. So I was a द्विजः, now I have become आजः. Because of whom? Because of you alone. Therefore, you are our father. Why? अरमाकम् अविद्याः परम् पारम् तारयसि – you have taken us to the supreme shore, the greatest shore. Of what? अविद्याः – of the ocean of ignorance. अविद्या सागरस्य परम् पारम् तारयसि – you have taken as to the other shore of the अविद्या सागरम्, otherwise संसार सागरम्. And therefore we want to prostrate to you. But when we want to prostrate you we discover that you yourself have got your wisdom because of your गुरु, therefore I feel like prostrating your गुरु also, by the time I remember his गुरु, therefore instead of prostrating each one and having knee pain so नमः परमऋषिभ्यः – my prostrations to the entire परम्परा, सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्. Prostrations to the great sages and it is repeated twice, आदरार्थम् उपसंहारार्थम् च for respect it is repeated, for conclusion it is repeated. With this the sixth प्रश्न is also

answered. There are no more students, no more time also and therefore it is concluded.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.